THE MISSIONARY

HERALD

AT HOME AND ABROAD

DECEMBER 1938

Once More

The Christmas Fund

For Aged and Disabled Ministers and Ministers' Widows

The Christmas Fund, which benefits more than one thousand families in our Congregational-Christian ministry, was never more needed than in this year of 1938.

It is a direct, unquestioned, economical and effective means of blessing to the aged and disabled in our ministry, most of whose service has been in home missionary fields, where there was no opportunity for providing for the years of retirement.

Average regular grants are now $244 to a minister and $198 to a widow. Without the Christmas Fund, with its extra check on Christmas Day and its emergency help in times of distress through the year, our aged and dependent ministers and widows would be in dire straits.

Last year 7,339 donors made gifts amounting to a total of $73,620, one of the four largest Christmas Funds ever received.

WILL YOU HELP THIS YEAR?

DO NOT LET THE CHRISTMAS SEASON PASS WITHOUT SENDING YOUR CHECK FOR THIS GRACIOUS REMEMBRANCE OF THE SERVANTS OF CHRIST AND HIS CHURCH WHO ARE IN NEED.

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Foreword

The Christmas Fund Appeal of the Ministerial Relief Division of the Board of Home Missions leads off in this issue with Dr. Reed's article, containing stories of individuals, and a frontispiece of pictures of half a score of pensioners.

In this issue, too, we begin a new feature, "Foreign Flashes" by Dorothy Cushing, sandwiched between the two pages of her "Camera News." This is a continuation of her mimeographed sheet "Overseas News" which has been discontinued for the present.

Who's Who in This Issue

Mrs. Glover is wife of the minister of the Walnut Hills Congregational Church, Cincinnati, and was formerly Associate Editor of the *International Journal of Religious Education*. Mrs. Lunt is Secretary of Literature of the Women's Missionary Council of Western Maine. Mr. Freer is minister of the Federated Church in Randolph, N. Y. Mr. Stifler is Editorial Secretary of the American Bible Society. Mr. Green is pastor of the German Congregational Church in McKeesport, Pennsylvania. Mr. Walker is pastor of the Second Congregational Church of Waterbury, Connecticut. Mr. Hook is minister of the First Congregational Christian Church in Troy, Ohio. Mr. Smith is pastor of the Welborn Community Church, Kansas City, Kansas. Mr. Bradshaw is professor in Bangor Theological Seminary. Mr. Coffin is a member of the Executive Committee of the General Council of Congregational Christian Churches.

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OUR COVER

The Bethlehem scene is a Chinese version of the Visit of the Wise Men from a church mural in Peiping, painted by Ch'en Hsu, the artist whose "Christ in Gethsemane" we used on our April cover.

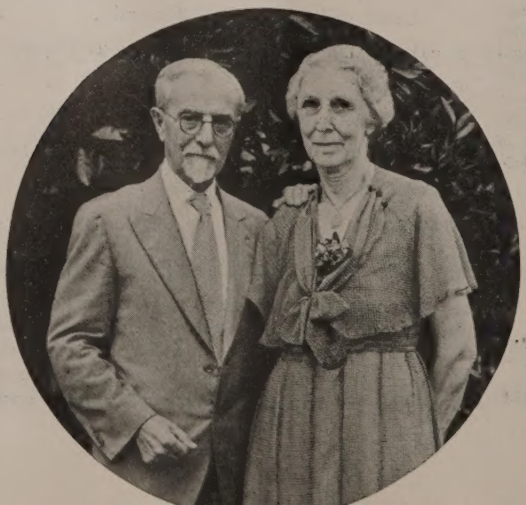
We regret that "reasons of economy" prevent our reproducing the picture in its original colors, but the faces and figures tell the story.

Veterans of the Cross Who Have Kept the Faith on Home Mission Fields

In these days of confusion, let us not forget that religion and morality, fostered by the hands of faithful, sacrificial men and women are deep-rooted in human nature, and, in God's own time, will bring forth fruitage to His glory and the comfort of man.

The Christmas Fund is the tribute of Christian people to the ministers of Christ who have kept the faith which is essential to justice and fruitfulness in every age.

LEWIS T. REED



Acts of Modern Apostles

By Lewis T. Reed

A FEW weeks ago I drove through a part of Central Massachusetts and Southern New Hampshire in the wake of the terrific storm that had recently devastated that verdant country. None needs to dwell at this date on the extent of the catastrophe. Buildings unroofed, barns laid flat, forests levelled, roads gullied to a depth of forty or fifty feet, railroads washed out—it was an appalling and tragic view of the power of wind and water.

A verse from Amos comes to mind: "For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of hosts, is his name."

The mountains, the wind, the morning and the darkness are the creation of the Lord as well as the thoughts of man. The hurricane and the flood are His also: tragedy and suffering as well as peace and comfort.

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This is what Ferry Platt, that brilliant and lamented young minister, excerpts from whose writings were published in the June *Social Action*, meant by "the hardy practicality of the Biblical religion," which, he said, "is to be explained by the fact that prophets and psalmists, sages and saints were struggling to come to terms with the Power that works in this temporal, material, every-day world, rather than to fathom the essence of the Unutterable One, or to describe other spheres of being which He may have created. They did not identify religion with beliefs about the Unknowable, or attitudes toward a hypothetical person. Their God was a real God, the Power that does what happens, the Creator of the alligator and hippopotamus as well as of man, the One who rules as securely on Good Fridays as on Christmas."

These are wise words, true to the thought of all sincere religionists. The time comes, sometimes in flood and hurricane, sometimes in sickness and poverty, when men find the futility of attempting to rationalize life. The certainties that we crave come not by rationalizing, but by harkening to the profound monition of Biblical religion: Be still and know that I am God. It is this attitude of mind that produced the glowing pages of the Old and New Testaments and empowered the Acts of the Apostles.

"The litanies of nations came
Like the volcano's tongue of flame,
Up from the burning core below,—
The canticles of love and woe."

. . . . . .

"Himself from God he could not free;
He builded better than he knew;—
The conscious stone to beauty grew."

Correspondence with our older ministers, those who, having fought lustily in the cause, are now by age and illness perforce laid aside, confirms the conviction that the Acts of the Apostles in our day have been empowered by the same experience, which remains the precious possession of the saints of God when days of active labor are over.

●

Poverty and weakness in old age have not robbed our modern apostles of their assurance of the comfort of the Spirit.

"The insurance on the house was due October 16th," writes a retired minister in California. "It was $42 for three years and we had to take it from our last pension check. That will make us short, but all will be well, as our faith in God is strong."

Says another, who retired early this year after thirty-six years of service in Michigan, "I recall that my career began with teaching school at the age of sixteen, for which I received $20 per month in summer and $35 in winter. The summer I was nineteen I was married and the same fall I entered the ministry. My earthly possessions consisted of a horse and $50 in money. Out of that I bought our furniture and rented a house. My first year's salary was $300. But the Lord wonderfully blessed us and we had plenty. If you had time to read it, I could tell you a wonderful story of fifty years in the active ministry; golden, happy years."

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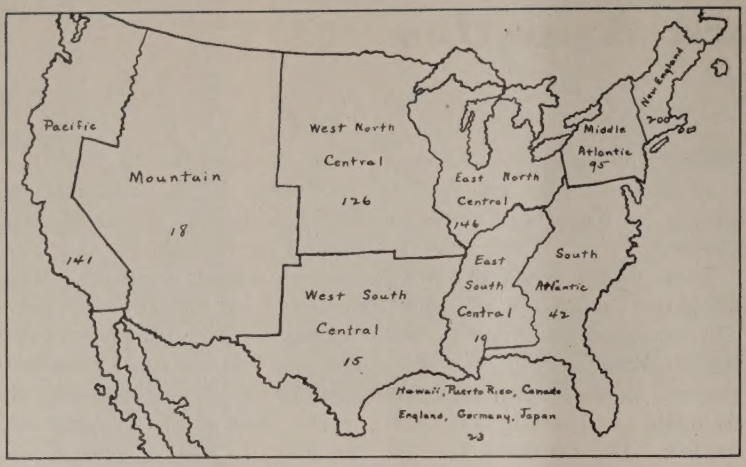
Nevertheless, the burdens lie heavy on these faithful hearts. "I shall have to give up January 1st," writes a retired minister in the Middle West who, in spite of ill health, has been piecing out his small grant by some W.P.A. work, "for my health and eyesight are rapidly growing worse. I have a cataract on the right eye and possibly on the left, which causes a great deal of pain and difficulty."

Another recent letter says, "Heart disease and the other ailments of the last five years make it impossible for me to work or exert myself. Bright's disease of the last year adds to my fatigue by causing loss of sleep. Cataracts on both eyes continue to develop and may soon require hospital and operations and expensive glasses. The option any time may be operations or blindness. My wife was very ill last summer with acute trench mouth, requiring nurses day and night for three weeks with attendant expenses. She is well now and able to work. I can get no state pension as long as Mrs. L. is able to work."



Distribution of the Christmas Fund

His grant is $240 a year and they have no children to call upon for help.

In making application for a renewal of his grant, another minister, now eighty-six years old, writes: "Owing to delicate health and the infirmities of age our expenses increase every year. We now have to hire help indoors and out. There are doctor's and medicine bills to pay, in addition to the housekeeping bills. All this requires the strictest economy. Without our ministerial pension we would have to sacrifice our home. We are sorry, therefore, to learn that each year you find it more difficult to balance the budget of the Ministerial Relief work."

They were getting along quite comfortably until grants had to be cut and extra help was needed. Even the early apostles had to eat and drink, and it is desperately hard to believe in the goodness of God when one is cold, ill-clad and sick, and taxes are over-due.

●

When the hurricane had wrought its destruction in New England, the devastation was so complete in places that it seemed impossible to deal with the wreckage. On the contrary, tens of thousands of men turned to the task of salvaging the forests, rebuilding homes, and re-establishing communications. Trucks laden with materials poured into New England from places a thousand miles away. Philanthropic agencies provided help. Salvaging and restoration are in process. United efforts will repair much of the loss.

●

In like manner, the correspondence of the Ministerial Relief Division, with its stories of the infirmities and burdens of age unmitigated by the material comforts which money alone can provide, would bring a sense of overwhelming despair were it not that once every year thousands of our faithful people unite in the blessed Christmas Fund, which to some extent can repair the ravages of sickness and make the infirmities of age more tolerable.

From East and West, from North and South they come, from Hawaii, Puerto Rico, Canada, South America, England, and far-away Turkey, Syria and Iraq—these tokens of remembrance and affection.

More than seven thousand of them poured in a year ago, rolling up a total of over $73,000, one of the four largest Christmas Funds ever received.

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Anxious hearts in more than seven hundred homes, as they look forward to a long winter, are asking "What of the Christmas Fund of 1938?"

Will the check this year fill the fast-emptying coal bin, pay the taxes and insurance, settle up those long-standing bills from the doctor and the druggist, make possible a visit to the dentist or oculist, put a new grate in the furnace, or replace the thread-bare garments which have seen so many winters that their usefulness is almost entirely gone?

A widow with a family of young people to provide for wrote last year, "Do you know what the Christmas check means? Coal, warm clothing, and much needed medical attention. Surely God is mindful of His own to put into the minds of the donors and in yours to remember us in this way."

I have confidence that the friends of our ministry will see to it that the Christmas Fund of 1938 reaches such good proportions that once more hearts may be made glad and faith in the fellowship of Christian people may be strengthened by the Christmas checks which will carry the remembrance of the Church into all parts of our country and almost around the world as well.

Christmas at Church and at Home

By Mildred Widber

EVERY church plans to make the Christmas season full of beauty and joy. Every church wants its Christmas services and joyful celebrations to be for all the family. Especially does it hope that for the children there may be some unhurried hours when Christmas stories are enjoyed and old carols are sung.

Often through its printed messages it suggests some simple service of Christmas rejoicing and prayer to be used in the home on Christmas Eve, or Christmas morning. At church and at home, men and women, boys and girls, and little children with silent reverence draw near a manger scene, then burst forth into song again.

To give the church and the home poems, prayers, stories, simple dramatic services, a carol ceremony, and other riches for these Christmas celebrations is the purpose of the December issue of *The Pilgrim Elementary Teacher*. One section carries those features particularly helpful for the church, while a special sixteen page supplement, entitled *Christmas in the Family* is for use in the home. The special Christmas cover is a reproduction of one of Margaret Tarrant's Madonnas.

A few of the many splendid features may be described here. There is the "Christmas Program at the Crossroads Church," a pageant and party in which all children from beginners to and including intermediates participate. This admirably meets the desire of the small church for a real family Christmas service. "Don't Refuse to Direct the Pageant" will empower the Christmas committee to ask for and secure the services of just the person they are all agreed could do it "if he or she would."

There are nine stories for the home or church story teller. "The Story of Christmas Told for Little Children" is just right for the three- to five-year-olds, or the family Christmas service in which every one, even the very youngest joins. A description of a home-made creche with two working drawings will appeal to those fathers and junior sons who work together to make this unique contribution to the family Christmas. Christmas prayers for little children will be welcomed.

We hope that the natural setting and joyous reverent feeling of "A Christmas Play for Home Production" will be reproduced in many homes. For those who wish to give books, there is a splendid annotated list under four headings: religious; nature; humorous; and story.

Here then is Christmas wealth, waiting to be claimed by our churches for themselves and for the children and parents in their families. The magazine has been so prepared that it may serve as a gift from the church, or an individual teacher, or group, or department to those homes in which there are young children, especially those from three to fourteen. Many ministers will be glad to give it special mention, and so insure its widest possible use in the home.

The future of our possible service in further special numbers, as one at Easter, depends upon the extent of the church's response to this. The churches have asked for those aids which would help parents with the religious nurture of their children. This is one answer to that growing volume of requests.

The December issue of *The Pilgrim Elementary Teacher* was ready early in November. The price is 10 cents per single copy; 75 cents per dozen. Interest adult groups in your church to provide copies for the home in which there are young children.

"Caravans to Bethlehem"

By Gloria Diener Glover

Musical Prelude: A medley of Christmas carols and hymns, ending with "Watchman Tell Us of the Night."

Leader: "It shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord. . . . And thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel."

Reader: Luke 2:1-15.

Hymn: "Hark! the Herald Angels Sing."

Reader: Matthew 2:1-11.

Leader (the following ideas to be expressed in her own words):

We see in the Christmas story the fulfillment of the ancient prophecy as we remember the humble shepherds and majestic wisemen going "up to the mountain of the Lord."

Only small groups of persons made that physical journey to Bethlehem, but they set in motion an endless line of spiritual caravans to that life-giving spot. With our mind's eye we can see countless numbers who have followed in the steps of the shepherds and wisemen—disciples, martyrs, teachers, preachers, musicians, artists, rulers, slaves; white men, black men, red, and yellow. These kneel in the misty shadows surrounding that manger bed at Bethlehem at this Christmas time.

But, strange to relate, people have moved along so many different roads that they have often been blind to others who have been wending their way toward Bethlehem. "The church has kept its own Christmastides; the Christian nations have come within hail of that Shrine, revealed at Bethlehem. But the world has yet to have its Christmas. Some day it will become true, not of the few rare spirits, but of peoples and tribes and nations, that they shall meet at one spiritual center. For that we wait —without that all other Christmastides are unfulfilled. . . . Whatever vision we have must be not for one chosen people, but for all; not for the brave spirits who in their thirst for God press on swiftly, but for the halt and maimed and blind. No Christmas is complete for any of the children of the world till it is shared by all."[1]

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This year our attention is turned particularly to Madras, India, where Christian leaders, representing all the nations of the world, are seeking for ways in which to unite the caravans from all nations into one mighty throng. On Christmas day there will be broadcast from that conference in all the languages of Christendom the angels' song, "Peace on earth, good-will to men." Will they be only empty words? Or will they be a rallying signal to Bethlehem-bound caravans throughout the world? Can we as individuals and groups take up the song, not only with our lips but with our lives, until it becomes such a mighty chorus that men everywhere will be compelled to say, "Come, let us go unto Bethlehem and see this thing which has come to pass."

Meditation: (As the pianist plays softly "O Little Town of Bethlehem," *have curtains drawn or a screen removed to reveal a large, well-lighted copy of one of the Nativity pictures, for example, Le Rolle's "Arrival of the Shepherds"; or a "living picture" of a madonna.*[2]*)*

Leader (as music continues): Let us think, with gratitude, of that first Christmas day, remembering especially the wondering, awe-struck shepherds as they made their way to Bethlehem. *(Pause)*

Let us visualize the thousands upon thousands who since that time have, in spirit, knelt before the Babe of Bethlehem. *(Pause)*

Let us remember groups of individuals everywhere who are, at this moment, moving slowly, but surely up to the mountain of the Lord—our own church, other churches in our city, other Christian groups in our community, Christian groups in our nation, Christian groups throughout the world. *(Pause)*

Let us pray for God's blessing to rest upon all efforts to help people move in a united caravan toward Bethlehem—The Oxford and Edinburgh Conferences, the World Council of Churches, the Madras Conference now in session. *(Pause)*

Now let us remember that—

"It isn't far to Bethlehem town!
It's anywhere that Christ comes down
And finds in people's friendly face
A welcome and abiding place.
The road to Bethlehem runs right through
The homes of folks like me and you."

[1] This quotation and the title for this service are from an article by Edward Shillito, published in *The Congregationalist*, December 14, 1933.

[2] A young woman seated on a low stool beside an improvised manger, with just a plain wall or screen as a background, can be an effective focal point during this period of meditation. Mary should be dressed in a loose red or blue oriental dress with a blue or white piece of cheese cloth draped over her head as in paintings of the madonna. If a crude manger is not available, one may be made by filling and covering an orange crate with straw. Curtains should be drawn or screen replaced during the benediction.

Solo Voice:

O come, all ye faithful, joyful and triumphant,
O come ye, O come ye to Bethlehem;
Come and behold him, born the King of angels;

Congregation:

O come, let us adore him,
O come, let us adore him,
O come, let us adore him,
Christ, the Lord! Amen

Benediction:

Now unto him who waits to lead us
Into creative, glorious adventuring
Above all goals that we now see or even dream,
To God the Lord of Life,
And unto every single human child of his,
Be our devotion and our loyalty
From this time forth forever more.
Amen.

Children's Books on India and The City

By Ruth C. Lunt

We need to study India, to learn more of her problems and needs; to have a better understanding of the work being done by the young leaders of India today; to stimulate interest in our missionary work; and to show our boys and girls that the youth of India have the same problems, needs and desires as have they, even if under differing conditions. We need to realize, too, that India has something to give us.

In our work with children we may meet these needs by using the very fine study books and materials published by the Missionary Education Movement.

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The Golden Sparrow by Irene Mason Harper is a course written for junior boys and girls. It tells of the adventures of six boys who belong to a Pack of Wolf-Cubs, in school and out. Through these adventures the juniors will come to know Mohammedan, Hindu, and Christian boys learning to work together and to serve their country. The stories are based on actual experiences in that famous school, Moga Training School for Indian Teachers. In addition, there are twelve sessions, fully outlined and a section entitled "Source Material for Boys' and Girls' Own Reading." Much of this section was written by Indian boys and girls themselves.

Shera of the Punjab is by the same author, a missionary in India whose work is among the depressed classes in the villages. It is the story of a brother and sister of an outcaste family and their adventures in the village, and later in the mission school.

Bhaskar and His Friends by Clara Labaree is for primary children. Herself formerly a teacher in an Indian kindergarten training school, she has known many Bhaskars. Thus she has been able to make these Indian children seem very real in their home, school, and play life.

A Sari for Sita is a delightful picture-story book which gives one day's adventures of a little girl of North India.

Old favorites now are *The Three Camels* and *Two and An Elephant*, picture story books for kindergarten and early primary children.

Turning from India to the American city, if we were to name one "must" book for juniors it would be Harold Hunting's *Street Corner*. These stories are full of authentic, active, live-wire American city boys and girls who live, play, go to school, and adventure in the crowded city. How the church and various social agencies help provide for wholesome fun, and better opportunities for health, school, and wider horizons is told in these stories. A minister, wanting something fresh and different for his junior sermons would do well to investigate this book. A teacher wanting to use it as a course would need *A Junior Teacher's Guide on the City* by Nina Millen.

All Around the City has the same general theme as *Street Corner*, but is written for primary children by a teacher who lives and works with these younger city children. *A Primary Teacher's Guide on the City* by the same author, Esther Freivogel, will help any primary leader who uses this course.

Joe Lives in the City is a picture-story book. It tells of a little Italian boy in the center of a big city who finds the church the center of friendly contacts.

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Last but not least, we as leaders will wish to have The Missionary Herald in which we will find not only fine articles on these themes of the year, but many pictures which our children, too, will enjoy.

With all this excellent material available, and with the "will to serve," to give of our time, strength and enthusiasm, we may help our boys and girls have a better understanding and growing friendship for India and her peoples, and our own city dwellers. Let us use these aids with open minds and understanding hearts.

Fort Berthold Yesterday and Tomorrow

By Fred L. Brownlee

Two thousand people live on the Fort Berthold Reservation of North Dakota—one and a fraction persons per square mile. Eighteen hundred of them are Indians and two hundred are "pale faces."

From the blistering heat of the short summer the thermometer drops to forty degrees below zero during the long winter. The rainfall has been inadequate for over eight years, and the grasshoppers annually devour most of the grain which tries to grow.

Yet each spring faith and hope drive despair away and the drama of plowing and planting is repeated. No wonder that farmers are proverbially religious.

Yet somehow and in some way life has not moved in a monotonous circle on Fort Berthold Reservation. While there has been a good deal of circling, there has also been a continuous spiral movement.

As John Dewey would say, there has been a "continuum of experience" which has been progressively meaningful. There has been growth and development. The achievements of the yesterdays have projected ideals into the tomorrows.

This is because there have been men on the reservation who have dared in faith to work intelligently with God. In faith the Reverend Charles L. Hall, long known as Father Hall, made his way up the Missouri River with his bride almost seventy years ago and began the Fort Berthold Mission under the American Board of Commissioners for Foreign Missions—American aborigines then were considered aliens in their own land.

•

Dr. Hall's yesterdays were many and fruitful. He still lives to enjoy the results of his labors while he moves steadily and "youthfully" toward his one hundredth birthday. If we do not dwell on his yesterdays at this time, it is not without an appreciative realization of how everything good which has come to be and is likely to be at Fort Berthold runs back to the moral, intellectual, and spiritual plowings and plantings of Father Hall.

Waiting for church to begin

When Charles L. Hall chose to retire some twenty years ago it was hard to find a successor. Men came and went after short intervals until finally sixteen years ago Harold Case agreed to serve as a stop-gap until a real successor could be found. He had no intentions of staying more than a year. It was to be a venture and an experience for him and his family while carrying on for the father of a friend (Robert Hall and Harold Case had been in Y. M. C. A. service together).

Harold Case calls at an Indian home

But adventure was soon seasoned with love, and daily duties began to mount to long time obligations. Mr. Case stayed on. Truly he has succeeded Father Hall, both in spirit and good sense. While conserving the achievements of a half century of yesterdays, he moved progressively into well planned tomorrows.

Today he stands on the threshold of a tomorrow which is rich in opportunity for distinctive service. Much credit is due also to Mrs. Case, without whom the accomplishments would be meager.

Up to 1931 there were two schools at the Agency in Elbowoods, the Mission School with thirty-five Indian children and the Case children in grades one to four, and the Public School across the road with seventeen children, mostly white. Mr. and Mrs. Case were on the School Board. They had no money

with which to expand the Mission School, hence they explored possibilities for developing a Public School for both races.

At first it was unpopular to talk about mixing Indian children with white children. In time this opposition was worn down, not by arguing the race question or by preaching brotherhood, but rather by showing the advantage to the white children of their having two teachers instead of one for Indian children at the Mission School and one for white children at the Public School.

Moreover, it was pointed out that federal aid could be had toward educating the Indian children, which in time would mean more teachers, a good building and modern equipment. Mrs. Case proved the truth of this by attending, at her own expense, a conference of federal officers in Minneapolis.

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Even so, there was quite a bit of feeling against the plan when the Mission children were first sent across the road to the Public School with its tandem teachers. The Mission rented a second room which was used for a while. Later, with some public funds, another room was added. The original public school section was an old house which had been moved from four miles out in the country.

Things went along smoothly for three weeks, when, just before the ringing of the last school bell one morning and with the temperature thirty-five degrees below zero, the building burst into flames and soon was in ashes. The children were happy—but not for long, for that very morning they were huddled into the basement of the Congregational Church and school went on.

The superintendent at the Agency had recently completed a small community hall for federal employees who were looking forward to a winter of indoor games and social hours while they smoked,

Lunch time at Elbowoods

swapped stories, and discussed politics. It took courage to ask them to lend their crude club house to the School Board, but the men were willing to make this sacrifice.

The room was large enough to permit a partition which would make two rooms. Compoboards were painted and made into blackboards. The School Board paid the gas bills, and the Agency truck went to Pierre, South Dakota, for some abandoned school desks. The Mission truck went to Poplar, Montana, on a similar errand. Meanwhile, the mixing of the races was forgotten, and school went on in good form and order.

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At this same time a petition was sent to the School Board by parents of children who lived twelve miles from Elbowoods. They wanted a school near home. The basement of a Catholic Church was rented and a school was started with thirty children. The fruit of this yesterday will be seen later in the descriptions of the schools scattered over the reservation.

All the while there was no high school. It was expensive to send primary school graduates to boarding schools.

Then it was that Mr. and Mrs. Case went to see the parents with children of high school age and asked for voluntary gifts with which to employ a high school teacher. The response was immediate, and a high school was opened with twelve students.

The government took notice. Favorable comments began to roll in from the outside. The people wanted to put Mr. and Mrs. Case in charge, but they preferred to remain missionaries. They were after wider things.

They organized a Parent-Teachers Association, and started Boy and Girl Scout troops. Meanwhile, Mrs. Case was allowed to pick the teachers and Mr. Case was made treasurer of the School Board. Parents from afar were eager to have their children in the Elbowoods School, and fifty-eight children were crowded into our Mission quarters for forty—an excellent argument for a larger school building.

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At last the battle was won, but not until after long correspondence with Washington and numerous local meetings. In January of 1935 the new school building, a fine brick structure with an auditorium and modern sanitary conveniences, was opened. There were only four rooms for seven teachers, the number of rooms having been determined

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A Week-end at War-ridden Paotingfu

By Fred Field Goodsell

INSTEAD of trying to tell you "all about it" let me give you some concrete impressions of my visit to Paotingfu, September 16–19.

Up to the day before we left Peiping, it was a bit doubtful whether we ought to go. During the night of September 8th a gang of what I may call "non-partisan" bandits entered American Board premises at Paotingfu, located just south of the walled city and threatened to kidnap Hugh Hubbard and some of his Chinese associates. After two hours of ticklish negotiation, the bandits departed with a sum of money (relatively small) instead of with any victims.

This experience made me feel that three American visitors (Harold Hackett of Kobe, Japan, Earle Ballou of Peiping and myself) might embarrass rather than enhearten our three missionaries at Paoting—Abbie Chapin, Jessie Payne and Hugh Hubbard. It was soon clearly discovered that the bandits were "non-partisan," that is, "inspired" neither by the Border Government (Chinese) which is functioning in "occupied" China, nor by the Japanese troops.

It was therefore considered reasonable to proceed with our visit and to stay at our mission premises which are in no-man's land even though close to the city; for both Japanese and Border Government took steps to prevent a recurrence of such raids.

As we had ridden down on the railroad from Peiping (about 125 miles) along the Peiping-Hankow line we were made vividly aware of war conditions. Almost every station looked like a small fort with small garrisons, sandbag barricades, "pillboxes" and peepholes. Occasionally we passed an armored, camouflaged train on a siding, twice we saw parts of trains in the ditch, thrown off by damages done to the track by guerrillas.

On the gray stone walls of Wan Ping Hsien the little town near Marco Polo bridge, where the current "incident" started last year, we saw the large Chinese characters painted in white which announced to the astounded Chinese world that this was "The Birthplace of Peace in East Asia!"

As we alighted from the train at Paotingfu station, a most awful stench greeted us. We later discovered that the bodies of over 100 men who had been smothered in a dugout at the station some months ago, during an air raid, were being exhumed.

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Hugh Hubbard met us at the station. We put our bags in rickshas and started to walk through the filthy, dusty, cluttered up streets of the city. Occasionally a Japanese truck filled with soldiers would claim the street and we flattened against a wall, or an army car would dash recklessly on its way, terrifying all alike.

After a half hour we stopped at the fine Y.M.C.A. building, a memorial to Horace Tracy Pitkin. From its roof we could survey the city. Incidentally I picked up several fragments of shell that had burst nearby but strangely enough without damage to the building.

Later we made our way out of the south gate of the city, passing the inspection of Japanese sentries. The mission premises are really in no man's land because at that point the railway line and the town alone are in Japanese hands.

We found that approximately 900 refugees, including many children, are living in various dormitories on the premises. Instead of the large middle school which was functioning up to the summer of 1937, a primary school is conducted, and surprising as it may seem, the training school for women Bible teachers under Miss Chapin is going on with its work. While Hugh Hubbard and Miss Chapin told us of recent events and prevailing conditions we visited these schools and looked about the grounds and buildings of the station.

Certain "conferences" had been arranged for us. On Saturday afternoon for two hours, and again on Sunday afternoon, I met with evangelists, pastors and teachers—22 in all—many of whom had come long distances to spend this week-end with us. They had come from points in the Paotingfu southern field—a rural Christian project.

It was a revelation to me to realize that under present conditions any Christian work could go on. In many villages the church is the rallying point for Red Cross work and relief work generally, as well as for the regular ministry of the church in religious education and worship. Person after person spoke not of difficulties but of opportunities.

When I got to the question "What is the Christian Gospel? What has it done for you?" answers came in the form of stories of deeds of courage, faith, love and sometimes heroism which to their knowledge had been performed during the past year by Christians of their acquaintance—often young Christians, or members of their flocks who had previously shown no particular evidence of Christ at work in their lives.

In every case it was somebody going the second mile, doing more

than could naturally have been expected of him, witnessing in spirit and conduct to the power of the Master.

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The face of one man in that group attracted me very much. I afterwards asked Hubbard about him. That led to a special interview and a story of Christian heroism. Twice that fellow with his companions had been lined up against a wall to be shot by Japanese soldiers, and twice because he represented the "Kung Li Hui," the Christian church, he had been released. He had not striven nor cried out but somehow love and good will had turned the course of events.

On Sunday morning I stood in the pulpit of the "Martyrs' Church of Paotingfu." The lovely cemetery where lay the mortal remains of Horace Pitkin, Miss Morrill, Miss Gould and other victims of Boxer fury in 1900 was just back of me. I was deeply moved. All things conspired to make me think and speak of the Church's One Foundation—Jesus Christ our Lord —unique, adequate, precious.

Monday morning at 6 o'clock six of us rose to go out on a bicycle tour of some neighboring villages, including Fan Village of which I had heard a good deal. Mr. and Mrs. Hubbard and some associates three years ago had made that non-Christian village a special laboratory of rural reconstruction. It, like other villages we visited, is in greater need than ever of many kinds of reconstruction today, due to the hazards of war, but the story is not at all one of complete despair.

The Chinese are a most remarkable people. Their patience, resourcefulness, resilience, practicality are amazing. Fundamental reconstruction can not wisely be undertaken in thousands and thousands of Chinese villages until some sort of compromise or pacification has put an end to hostilities, but life moves on even now in many of them toward better days.

Bicycles are the easiest means of locomotion more rapid than walking. Harold Hackett and I, unaccustomed for years to the silent speedster, vied with each other in keeping our seats and in following narrow paths, often beset by mud puddles and ditches. I took only one really ignominious fall the whole morning but I felt humbler after that!

Let no one think that the war in China has minimized opportunities for service and witness in the name of Christ. The day of calamity for many is proving the day of golden opportunity for Christian workers. It is a testing time unlike that of any previous era but it may be God's time for both seed-sowing and harvest.

Our corps of workers needs reinforcement. They are feeling the heat and burden of the day. Would that our churches at home could make it possible for the American Board to send out some new recruits right now.

An Experiment in Missionary Education

By Harold Wiley Freer

RARE indeed is the person who has first-hand contact with the mission field, either at home or abroad. Even the missionaries on furlough who speak in our churches, though bringing first-hand information, are after all only intermediaries who tell us, often most vividly, incidents and experiences from their own particular fields. But actual results we cannot see.

Some fortunate people have the opportunity to visit many of our mission schools and churches, but far too many of those who live near such institutions never see the inside working of them.

For example, of the host of Congregationalists in metropolitan New York, how few actually know of the work of the Brooklyn Italian Mission, and what a small percentage of these have visited the Mission itself. And the same is true, not only of other large cities, but equally so of the rural churches too. How many people of Cumberland County have visited Pleasant Hill Academy in Tennessee, or how many Congregationalists within two hundred miles have ever been inside the buildings of the Folk School at Brasstown, North Carolina?

All these, and many more such fields at home, are easily available to many of our churches. Such is not true concerning the foreign field. Very few are those able to inspect our outposts. Why not, then, bring some of them to us? Why could not a Negro youth, graduate of one of our Southern colleges, fluent in speech, with something to say, be brought into the churches of the North, a living example of the work of our A. M. A.?

But he should not speak in the larger cities only. Rather, send this youth, along with others from various fields, at home and abroad, into the smaller churches, even into the rural centers, where such an opportunity to hear an outstanding representative of our mission fields seldom comes.

That would be real missionary

education, building even more for the future than for the moment. For the alert minister, after having such a speaker come into his church for a day or two or longer, will have that visit to build upon most adroitly. It is first-hand experience in missionary education.

Our church recently tried this experiment, and has found it far more worth while than we dared hope for. Having met the Rev. Peter Y. F. Shih at Wells Summer Conference, I made tentative arrangements for him to be with us during his Easter vacation.

After three years as minister of the Church of Christ in Hangchow, largest and oldest Christian church in East China, Mr. Shih became editor of publications, including the *Review* of Nanking Theological Seminary, at the same time teaching in Old Testament. Coming to Hartford Seminary for his sabbatical leave, he decided to spend a second year in Hartford.

Then came the beginnings of war, and Mr. Shih enrolled as a missionary fellow at Union Seminary, being unable to return to China.

So from New York came this youthful Chinese Christian preacher, teacher, and editor.* Addressing the students of our large central school, Mr. Shih spoke briefly of the Sino-Japanese conflict, but gave more time to customs among the high school students of China.

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Dressed in native costume, that worn by all officials for formal occasions, Mr. Shih was a real novelty to these youths in Western New York, most of whom had never seen a Chinese before, much less an educated Christian Chinese gentleman. No wonder the young people applauded so vociferously that the speaker had to return for two bows before they would let him go.

*We understand that Mr. Shih received an honorarium beyond his expenses.

That afternoon we drove to Wellsville, some eighty miles away, where Mr. Shih spoke that evening in the Congregational church, a union service, Methodists and Presbyterians joining in. The minister, M. Huyett Sangree, was amazed to watch that enormous congregation sit through the hour service so attentively, and then to see it stay through another hour asking questions of all kinds.

Even the children were interested. The Sangree's five-year-old son late in the afternoon brought in his playmates, one at a time, to "come, see a Chinaman." Early in the morning, Friday, he brought in a dozen more, all of them with questions.

Here an entire street, as well as a large congregation, found out what a real Chinese was like.

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Friday noon Mr. Shih talked informally to the fifty boys and girls in the Friends' Indian School on the Allegheny Reservation, his first chance to see Indians close at hand, and their first time to see a Chinese.

Afraid to ask questions, they listened carefully to those from their teachers. But, when Mr. Shih was ready to leave, all the children hurried to the porch of the school, waving as long as the car was in sight.

In the evening Mr. Shih preached for our union Good Friday service, on the significance of the Cross, before another large group. No questions during this service, though; this was a different sort of service. Then rest all day Saturday.

Easter Sunday morning Mr. Shih preached in the Congregational church at Ellington, nine miles away, Matthew H. Horton, minister. Here in this farming community over a hundred people received a new idea of the resurrection.

"I will always think differently about my son's death," one woman told him afterwards.

Sunday evening in our church again, Mr. Shih spoke on "The Sino-Japanese Conflict from the Point of View of a Chinese Christian." Since the young people's societies of the church sponsored the service, he spoke particularly of the future of Chinese youth.

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With love only, never a word of hatred or bitterness, did he speak concerning the Japanese, though his own home is completely destroyed, and his wife and two boys, and his aged parents are wandering somewhere, the last he heard, in South China.

And after the service, the most of the congregation stayed almost an hour longer to ask questions, over two hundred people, more than half of them young people. What a chance for Mr. Shih to challenge them to become ambassadors of good will, ambassadors to Japan as well as China, who would build up again the broken friendships smashed by the horrors of the war.

No wonder that a man said to me the next day: "In my sixty years here, his coming is the finest thing that has ever happened to Randolph." A striking statement, but a true one; and two weeks later people are still talking.

Then Monday Mr. Shih went to Jamestown, a short distance away, addressing the Rotary Club at noon, and a supper meeting at Pilgrim Memorial church that evening, before the minister, Myron E. Wilder, placed him on his train for New York.

Again a flaming personality setting on fire the vision of all who saw and heard him.

I said that two weeks later people are still talking. It is more than talk. Those of us who had him in our churches, and who for these days had him in our homes have source material for sermon after sermon; but the finest sermon was

not spoken, but lived before us by Peter Shih.

And for the future of missionary education in our churches, we of this small area know now first-hand what our missionaries are doing. We have seen a product of their work. We are ready now to help them carry on.

Next year another "product" will come to our church from some other field. No matter how interesting a missionary may be, we shall no longer be satisfied with second-hand experiences alone, though we want them too; but along with these, we shall demand first-hand contact with the mission field.

Fort Berthold Yesterday and Tomorrow [*Continued from page 545*]

by the supposed-to-be-maximum number of students, which was placed at one hundred, regardless of the fact that they would range from grade one through high school.

The dedication was a great occasion. After three years the government inspectors were so impressed with the care that was taken of the building and what the School Board was doing that they have begun talking bigger things.

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Meanwhile, the auditorium became a community center for various entertainments, club meetings, and recreational activities. Today there are one hundred and eighty pupils, most of whom are Indians.

Money for expansion was not to be had from the School Board which is limited by the available taxes. Federal aid in the form of tuition for the Indian children provided for the expansion of the teaching staff, but there could be no aid from the Indian Department in Washington for buildings unless the school became a federal institution. This means the passing of local control and initiative.

However, the federal officers thought so well of what the local School Board had done that they agreed to take over the teachers Mrs. Case had selected, and they mean to welcome local coöperation and suggestions. At last the Elbowoods group and the Washington group are agreed and an ample building is assured.

In the meantime, the idea of building primary schools near where the children live on the reservation took hold. Now there are six new primary schools with attached or separate living arrangements for the principals and teachers. With Elbowoods as the one and only high school center it is impossible for all high school students to be transported to and from the school daily. Hence the government has rented our Mission boarding facilities until plans may be perfected for a modern dormitory.

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Such is the evolution of Mr. and Mrs. Case's yesterdays; what of tomorrow?

For years there were only the mother church at Elbowoods with a small Mission boarding school for little children, and five outstation churches. Today there are six modern reservation primary schools with a central high school and dormitory at Elbowoods. There is also a hospital at the Agency—another development which belongs to the story of the Cases' yesterdays. All of these schools and the hospital are adequately staffed.

It remains for the Cases to inspire and organize the agency officers, school teachers, nurses and medical staff, ministers and church members for reservation-wide community service in the interest of better farming, economic security, better homes, better pre- and post-natal care for babies, recreation for the children and young people, better citizenship, and a finer appreciation of higher truth, goodness, and beauty found in religious idealism.

This Mr. and Mrs. Case propose to do with a Mission staff of themselves and three community workers. This is what the success of their yesterdays means if they are to keep their work alive and growing.

They stand on the threshold of a rich and promising future. They should have the coöperation of everyone on the field, and the encouragement and support of those who live far from the base of their activities.

A CHANGE IN OUR DEVOTIONALS

With the January issue of The Missionary Herald we are beginning a six months' experimental change in the form of the devotional page. Instead of publishing a complete service, we shall publish materials from which devotional leaders may arrange their own services. This plan will leave more to the initiative of the local leader and at the same time will make it possible to build up a permanent file of resource material for planning the devotional period for any women's group and for any occasion. An outline for a leader's message will be included as well as suggestions on planning and conducting a service.

THE LIST OF LANGUAGES

1456 LATIN• 1466 GERMAN* 1471 ITALIAN* 1474 FRENCH* 1475 CZECH* 1477 DUTCH* HEBREW* 1478 CATALAN* 1481 ANCIENT GREEK* 1482 CHALDEE▾ 1490 SPANISH* 1491 SLAVONIC* 1495 PORTUGUESE* SERBO-CROATIAN* 1513 ETHIOPIC▾ 1516 ARABIC* 1517 WHITE RUSSIAN▾ 1522 POLISH* 1524 DANISH* 1525 ENGLISH* 1526 SWEDISH* 1533 HUNGARIAN* 1540 ICELANDIC* YIDDISH* 1546 PERSIAN* WELSH* 1547 MODERN GREEK* JUDAEO-SPANISH• 1548 FINNISH* 1555 SLOVENIAN* ANCIENT SYRIAC* 1560 UPPER ENGADINE ROMANSCH▾ 1561 RUMANIAN* 1562 LOWER ENGADINE ROMANSCH* 1565 ANCIENT ARMENIAN* 1571 ANGLO-SAXON• LABOURDIN BASQUE• 1579 LITHUANIAN* 1587 LETTISH* 1597 UPPER WEND* 1602 IRISH* 1629 HIGH MALAY* 1632 DORPAT ESTONIAN▾ 1645 SAMARITAN• 1648 SWEDISH LAPP* OBERLAND ROMANSCH* 1659 NOGAI TURKISH• 1661 FORMOSAN• MASSACHUSETTS* 1663 BOHAIRIC COPTIC▾ 1665 GOTHIC• 1668 FRISIAN▾ 1709 GEORGIAN* LOWER WEND* 1714 TAMIL* 1715 REVAL ESTONIAN* MOHAWK* 1717 FLEMISH* 1739 SINHALESE* 1743 URDU* 1744 GREENLAND ESKIMO* 1745 DAKHINI▾ 1748 MANX* 1764 FANTI ASHANTI• 1767 GAELIC* 1771 HUNGARO-SLOVENIAN▾ 1781 DUTCH CREOLE▾ 1782 OSMANLI TURKISH* 1786 SAHIDIC COPTIC• 1799 ARAWAK• 1800 BENGALI* 1802 MODERN WESTERN ARMENIAN* 1805 ACCRA* MARATHI* 1806 HIGH HINDI* 1807 LEON BRETON* 1808 SANSKRIT* 1809 GUJARATI* ORIYA* 1810 HIGH WENLI (CHINESE)* LABRADOR ESKIMO* 1811 FAYUMIC COPTIC▾ MALAYALAM* NEGRO-ENGLISH* 1812 KANARESE* TELUGU* 1814 BULLOM• 1815 BALOCHI* BURMESE* KALMUK MONGOLIAN▾ LOW MALAY▾ PANJABI▾ RAJASTHANI: JAIPURI▾, MEWARI▾ RUSSIAN* 1816 KHASI* SAMOGIT LITHUANIAN▾ SUSU▾ 1817 TAHITI* 1818 DELAWARE▾ KONKANI MARATHI▾ PASHTO* W. KIRGHIZ TURKISH▾ 1819 ASSAMESE* LAHNDA▾ LITERARY MONGOLIAN* NORWEGIAN* INDO-PORTUGUESE▾ KARAITE TURKISH• 1820 KAREL FINNISH* TOULOUSE FRENCH• AWADHI HINDI• BRAJ BHASHA HINDI▾ BIKANERI RAJASTHANI▾ CHUVASH TURKISH▾ 1821 HIGH CHEREMISS▾ BAGHELU HINDI▾ KANAUJI HINDI▾ KASHMIRI▾ ERSE MORDOFF▾ NEPALI* MARWARI RAJASTHANI▾ 1822 MALTESE▾ MANCHU▾ HARAUTI RAJASTHANI▾ 1823 BULGARIAN* FAROE▾ AUVERGNE FRENCH• ZIRYEN▾ 1824 TOSK ALBANIAN▾ AMHARIC* 1825 FINNISH LAPP• KUMAONI PAHARI• SINDHI• 1826 BHATNERI▾ MAGAHI BIHARI▾ TLAPI CHUANA* CORNISH• OTOMI• DOGRI PANJABI▾ MALVI RAJASTHANI▾ 1827 CHOCTAW▾ FRANKISH• HAWAII* MALAGASY* MANIPURI▾ MAORI* PAHARI: GARHWALI SRINGARIA▾, PALPA▾ PALI▾ 1828 OJIBWA▾ RAROTONGA* 1829 AYMARA• CHEROKEE▾ JAVANESE* SENECA▾ 1830 MODERN VAUDOIS FRENCH• 1831 MODERN EASTERN ARMENIAN* BOURGOGNE FRENCH▾ NAMA▾ TONGA OF TONGA ISLANDS* 1832 SLOVAK* 1833 LESSER KABYLE▾ AZTEC▾ XOSA* 1834 PIEDMONTESE ITALIAN▾ OSAGE▾ SIAMESE▾ KACHCHHI SINDHI• 1835 MUSKOGEE▾ 1836 FIJI* MARQUESAS• SAMOA* SHAWNEE• 1837 JAPANESE* MANDINGO▾ ONEIDA▾ OTO▾ SPANISH ROMANY▾ TALAING▾ 1838 GUIPOZCOAN BASQUE• GREBO▾ NORWEGIAN LAPP* 1839 DAKOTA* SOUTHERN SHOA GALLA• SUTO* 1840 ALEUT ESKIMO• ATKA▾, UNALASKA• 1841 OTTAWA• 1842 NGAJU DYAK* TULU▾ AZERBAIJANI TURKISH* 1843 SGAW KAREN* 1844 BASSA OF LIBERIA• ABENAQUI MICMAC▾ RABAI NYIKA OF KENYA• POTTAWOTOMI• CURAÇAO SPANISH▾ MODERN SYRIAC* 1845 LEPCHA• NEZ PERCÉS• 1846 ISUBU• MISKITO▾ ZULU* 1847 CARIB▾ SHANGHAI CHINESE* PLAINS CREE* PWO KAREN* MARÉ* MOMBASA SWAHILI* VOTIAK* 1848 DUALA* KADIAK ALEUT ESKIMO• FERNANDO PO• FRENCH: ANCIENT PROVENÇAL▾, ANCIENT VAUDOIS• OSSETE• YORUBA* 1849 HERERO▾ 1850 KAMBA▾ MPONGWE OMYENE▾(*) MICMAC▾ WARAU▾ 1852 PAKEWA ALFUOR• CHINESE: AMOY*, FOOCHOW*, NINGPO* BADAGA KANARESE• 1853 ANEITYUM* TOBA BATAK* TRÉGUIER BRETON* SWAMPY CREE• SAINTONGE FRENCH• HAUSA* KANURI▾ 1854 MUSALMANI BENGALI• SOUTHERN MANDARIN CHINESE NANKING* MOOSE CREE* SARDINIAN ITALIAN: CAGLIARITAN*, LOGUDORESE*, SASSARESE*, TEMPIESE• SUNDANESE* TEMNE▾ 1855 LUCHU JAPANESE• LIFU* 1856 BASQUE: EASTERN LOW NAVARRESE*, SOULETIN• KURMANJI KURDISH▾ LOWLAND SCOTTISH* 1857 BASQUE: BISCAYAN*, SPANISH NAVARRESE• VANNES BRETON• BGHAI KAREN• ROTUMA▾ 1858 BASQUE: CENTRAL▾, MARQUINA• BENGA▾ ENGLISH: CUMBERLAND*, NEWCASTLE NORTHUMBERLAND*, WESTMORLAND* EWE* SIHONG▾ YAKUT TURKISH• MARSHALL ISLANDS▾ 1859 TWI ASHANTI* ENGLISH: MODERN CORNISH*, CENTRAL CUMBERLAND*, DORSET*, DURHAM*, BOLTON LANCASHIRE*, CRAVEN YORKSHIRE*, SHEFFIELD YORKSHIRE* ADAMAWA FULA• TRANSYLVANIAN GERMAN* ITALIAN: MILANESE*, VENETIAN* PONAPE* 1860 HAKKA CHINESE* ENGLISH: DEVONSHIRE*, EASTERN DEVONSHIRE*, NORTH LANCASHIRE*, NORFOLK*, NORTHUMBERLAND*, TYNESIDE NORTHUMBERLAND*, SOMERSET*, SUSSEX*, NORTH YORKSHIRE*, WEST YORKSHIRE* GILBERT ISLANDS* ISUAMA IBO*(*) ITALIAN: BERGAMASCO*, FRIOULAN*, GENOESE*, SICILIAN* FIADIDJA NUBIAN• NUPÉ▾ TIBETAN* UVEA* 1861 CORSICAN* NORTH WILTSHIRE ENGLISH• PARSI GUJARATI▾ ITALIAN: NEAPOLITAN*, ROMAN• NIUÉ* GALICIAN PORTUGUESE• ASTURIAN SPANISH• 1862 ALGERIAN ARABIC• CANTON CHINESE* EFIK* ITALIAN: BOLOGNESE*, NORTH CALABRIAN• KUSAIE• MAYA• 1863 BUGIS* LAND DYAK* FRENCH: GUERNSEY NORMAN*, AMIENS PICARD• LIVONIAN: EASTERN*, WESTERN• MALISEET• 1864 NORTH MANDARIN (PEKING) CHINESE* SEA DYAK▾ EROMANGA▾ FRANCHE-COMTÉ FRENCH• MACASSAR* MOTA* NARRINYERI▾ KAZAN TURKISH• 1865 MAITHILI BIHARI▾ ROMAGNUOLO ITALIAN• 1866 GHEG ALBANIAN* KINHWA CHINESE• EFATE▾ MARSEILLES PROVENÇAL FRENCH• CIEC DINKA• PERM▾ TIGRINYA▾ 1867 MENDE▾ 1868 SICILIAN ALBANIAN• SOUTH HIGH NAVARRESE BASQUE• CORNOUAILLE BRETON▾ OSTIAK▾ SANTALI* SLAVE▾ ZANZIBAR SWAHILI* VOGUL* BONDEI• 1869 CALABRIAN ALBANIAN• FUTUNA▾ GREATER KABYLE▾ UKRAINIAN* KWAMERA TANNA▾ 1870 SCUTARI GHEG ALBANIAN• LOW CHEREMISS▾ CENTRAL GALLA▾ MAFUR▾ 1871 ANIWA▾ SHAN* 1872 ANNAMESE* CHHIN-DWARA GONDI• KHALKA MONGOLIAN• SIAOW SANGIR▾ 1873 ACAWOIO▾ AFRIKAANS* ALGONQUIN▾ ANGKOLA-MANDAILING BATAK▾ SENEGAL JOLOF• KODAGU▾ TODA• TUKUDH* 1874 NIAS* 1875 SWATOW CHINESE* ROLONG CHUANA* ACHIK GARO* NGUNA-TONGOA* 1876 MUNDARI* WALURINGI OPA▾ TAI YUAN* 1877 HANGCHOW CHINESE* 1878 CHIPEWYAN▾ BAFFIN LAND ESKIMO▾ BARARETTA GALLA• KEAPARA• RUSSIAN LAPP• NDONGA▾ RIBÉ NYIKA OF KENYA• WALLIS ISLAND UVEA▾ 1879 KELE OF GABUN▾ MER• FLORIDA ISLAND▾ MOKSHA MORDOFF• 1880 SOOCHOW CHINESE* TAICHOW CHINESE* DIERI▾ IROQUOIS• MORTLOCK▾ WESTERN NYANJA*(▾) PERUVIAN QUECHUA• JAGATAI TURKISH• YAO* 1881 MAKUA• MALTO• MACEDONIAN RUMANIAN• YAHGAN• 1882 BOGOS• BUGOTU▾ DUKE OF YORK ISLAND• KOI GONDI• GAMBIA JOLOF• CATARACT KONGO• KOREAN* KWAGUTL• MOTU▾ NORWEGIAN FOLKEMAAL* CHAMBA PAHARI• RAGA• 1883 EASY WENLI CHINESE* AO NAGA▾ THONGA* 1884 SAIBAJ MABUIAG• NANCOWRY NICOBARESE• MUSALMANI PANJABI▾ WANGO SAN CRISTOVAL• TABELE▾ 1885 DAUI• FALASHA KARA• MAURITIUS CREOLE FRENCH• KAGURU• BUENDE KONGO* NEW BRITAIN▾ NORTHERN SHILHA (RIFI)• ZIMSHIAN• 1886 AINU▾ BEAVER• BAKI EPI• ITTU GALLA• GANDA* GOGO▾ ALADA GU* NIMBI IJO▾ WEASISI TANNA▾ TOARIPI▾ 1887 BLACKFOOT• ABENG GARO• PANGASINAN* 1888 FRENCH PROVENÇAL OF LA SALLE ST. PIERRE-LANGUEDOC• GUARANI▾ SAN SALVADOR KONGO* MBUNDU OF LOANDA• TONGA OF INHAMBANE▾ KIWAI• TSWA* KUMUK TURKISH• 1889 GALELA▾ MBUNDU OF BENGUELLA▾ MWAMBA▾ GREAT SANGIR• TANGOA SANTO• TEKE• VOLAPUK• TIGRE▾ 1890 TASIKO EPI• MADURESE• ANGAMI NAGA• NGONI• NISHGA▾ PEDI* SANTA CRUZ▾ TONGA OF LAKE NYASA* ULAWA▾ 1891 AWABAKAL• HAINAN CHINESE• SHAOWU CHINESE• HAIDA• IGBIRA• BABA MALAY▾ EASTERN NYANJA* UZBEK TURKISH• RORO▾ 1892 CHAGA• CHINESE: HINGHUA,* NORTH MANDARIN SHANTUNG,▾ WENCHOW▾ GIRYAMA* LOWER IBO•(*) PANGKUMU MALEKULA• MALO• SOUTHERN NYANJA•(*) RUK• FAGANI SAN CRISTOVAL▾ SAGALLA TAITA• TAVETA▾ 1893 BOBANGI▾ ESPERANTO* NORTHERN GALLA* NIGER IBO*(*) KHONDI▾ URIPIV MALEKULA• MAMBWE (-LUNGU)▾ MONGO▾(*) NKUNDU MONGO•(*) 1894 AKUNAKUNA• DO8U* FANG OF GABUN▾ FRENCH DOMINCA• KUANYAMA▾ KERMANSHAHI KURDISH• AULUA MALEKULA• PANAIETI• POKOMO▾ SHAMBALA▾ TORRES ISLAND• EASTERN KIRGHIZ TURKISH• 1895 KORTHA BIHARI• CHIKUNDA▾ MANDLA GONDI• HIDATSA▾ SOUTHERN KACHIN* KONDE▾ KURUKH• NGALA• TEHRI GARHWALI PAHARI• JAUNSARI PAHARI• ROTTI• SUKUMA▾ UMON• WEDAU▾ 1896 BULU▾ KIENNING CHINESE▾ NTUMBA• RONGA* SOGA• 1897 JUDAEO-TUNISIAN ARABIC• LEWO EPI• FON▾ LAKONA▾ MANYAN▾ NYAMWEZI▾ SENA• TUBETUBE• 1898 BICOL* KIENYANG CHINESE• BIERIA EPI• LUSHAI* SAA MWALA▾ POTO• QUICHÉ• SHONA▾ SWINA SHONA▾ TAGALOG* TAVARA• KASHGAR TURKISH• 1899 CAMBODIAN▾ FANTING• UNGWANA IBO•(*) ILOCANO* KIRIWINA• KURANKO• PALITYAN• BASHKIR TURKISH• PANAYAN* 1900 CONGO KELE▾ KURKU• LENGUA• MABUIAG• NYORO• LENAKEL TANNA• 1901 MAPUDUNGU• PAMPANGAN* NOGUGU SANTO• YALUNKA• 1902 MOGREBI ARABIC▾ CAKCHIQUEL▾ CHOPI• CHEYENNE• KUSKOKWIM ESKIMO• OGOWE FANG▾ VATURANGA GUADALCANAR• LWENA▾ MEHRI▾ NAMAU▾ NAURU* SOKOTRI• UDIN• CEBUAN* 1903 ARAPAHOE▾ BALTI▾ BINANDERE• ELEKU▾ GRASSE PROVENÇAL FRENCH• LAU MWALA▾ HOUAILOU▾ KIKUYU▾ LUBA-SANGA▾ LUBA-LULUA▾ NAMWANGA▾ NDAU▾ NGOMBE▾ GALWA OMYENE▾(*) TUMBUKA▾ 1904 BEMBA▾ SANKIANG CHINESE• CHUNGCHIA• GISU• CHHATTISGARHI HINDI• KALAÑA▾ KARANGA▾ AHAMB MALEKULA• MASARETE• MIKIR▾ MUKAWA▾ TANGKHUL NAGA▾ NYIKA OF NYASA▾ PUTHSU▾ NORTHEASTERN SANTO▾ DABIDA TAITA▾ SWAHILI▾ TOBELOR▾ 1905 EGYPTIAN ARABIC▾ ARIKARA▾ BRAHUI▾ BRIBRI▾ DIMASA KACHARI▾ GANG▾ LUNA-INKONGO▾ LADAKHI▾ BUNAN LAHULI▾ MEAUN MALEKULA• SINESIP MALEKULA▾ MANDAN▾ MASAI▾ HWA MIAO▾ HOG HARBOR SANTO▾ WESTERN ESKIMO▾ HESO▾ IBANAG▾ NORTHERN KACHIN▾ MANCHAD LAHULI▾ MAILU▾ NKOLE▾ PAAMA▾ BOLIVIAN QUECHUA▾ WINNEBAGO▾ 1906 BODO KACHARI▾ ILA▾ KUNAMA▾ MAEWO▾ KULIVIU MALEKULA• SENJI▾ SOUTHERN SHILHA (SUSI)▾ TAI LAO▾ ZIGULA▾ 1907 TONTEMBO'A ALFUOR▾ NAGPURIA BIHARI▾ MACKENZIE RIVER SAMAREÑO▾ 1909 CHEKIRI▾ KANAURI▾ MUKRI KURDISH▾ BURIAT MONGOLIAN▾ FIU MWALA▾ RABHA▾ TASIRIKI SANTO▾ WIZA▾ 1910 ASU▾ BALINESE▾ KARO BATAK▾ WUKINGFU HAKKA CHINESE▾ UNGAVA ESKIMO▾ KATE▾ ONGOM KELE▾ PONERIHOUEN▾ GERMAN ROMANY▾ NAVAHO▾ VAI▾ TESO▾ YAUNDE▾ 1911 TUNISIAN ARABIC▾ BHOJPURI BIHARI▾ DIGO▾ LIMBA▾ LUO▾ MENTAWEI▾ RAGETTA▾ SIAR RAGETTA▾ SHILLUK▾ TONGA OF ZAMBEZI▾ WINDESSI▾ 1912 ABKHASIAN▾ CHINOOK▾ PATANI IJO▾ KIPSIGIS▾ LAKA▾ LAKHER▾ EASTERN LISU▾ MANDA▾ KUNUZI NUBIAN▾ OMO▾ BULGARIAN ROMANY▾ ROVIANA▾ TAUNGTHU▾ LALA WIZA▾ ZAPOTEC▾ 1913 BARE'E▾ BWAIDOGA▾ GYENGYEN GBARI▾ YAMMA GAYEGI GBARI▾ ZURICH GERMAN▾ HAYA▾ KOPU▾ MAWKEN▾ MPOTO▾ NGUMBA▾ CAR NICOBARESE▾ NDUINDUI OPA▾ SURA▾ TABARU▾ 1914 ADDO▾ HANGA▾ INTERLINGUA▾ WUKARI JUKUN▾ KONJO▾ LAMBA▾ LUNDA OF KALUNDA▾ LUNDA OF KAMBOVE▾ MAGHI▾ MUNCHI▾ MALU MWALA▾ RAGOU▾ RUANDA▾ 1915 BACHAMA▾ BAMBATANA▾ CHAKMA▾ KAMHOW NORTHERN CHIN▾ HO▾ HOPI▾ IFUGAO▾ BOR DINKA▾ DONGO JUKUN▾ WESTERN LISU▾ LODA▾ MPAMA▾ NYORE▾ SENGELE▾ OGADEN-HARTI SOMALI▾ SUMBANESE▾ TETELA▾ YERGUM▾ 1916 ANGAS▾ CENTRAL BHILI▾ BURUM▾ CHOKWE▾ LOGU GUADALCANAR▾ KUVI KHONDI▾ UELE NGALA▾ NOBONO8▾ NSENGA▾ 1917 VAIPHEI THADO NORTHERN CHIN▾ LAEWOMBA▾ TAI LU▾ LOMWE▾ ECUADORean QUECHUA▾ HUANUCO QUECHUA▾ ZIA▾ 1918 DEHWALI BHILI▾ BLAS▾ KIAOTUNG NORTH MANDARIN CHINESE▾ KAMU▾ ORIERH MALEKULA▾ BAURO SAN CRISTOVAL▾ REEF ISLANDS SANTA CRUZ▾ TIKOPIA SANTA CRUZ▾ SULU MORO▾ ZANDE▾ 1919 AMELE▾ ARAGO▾ TINGCHOW CHINESE▾ KONO▾ MBUNDA▾ PATPATAR▾ CENTRAL SHILHA (BERBERI)▾ VEJOZ▾ BILUA VELLA LAVELLA▾ 1920 BENA▾ HMAR▾ ISOKO IGABO▾ LENJE▾ LUBA-SONGI▾ NGANDU▾ POPO▾ TANGALE▾ VENDA▾ 1921 THADO KUKI NORTHERN CHIN▾ SOUTHERN CHIN▾ HANKOW CHINESE▾ COSTAL CREE▾ IDO▾ JABA▾ KROO▾ LUBA-KATANGA▾ LUR▾ MANUS ISLAND▾ MERU▾ NUGUOR▾ AROSI SAN CRISTOVAL▾ URHOBO SOBO▾ ITURI SWAHILI▾ VALIENTE▾ 1922 BASA OF CAMEROON▾ KOLOLO▾ K'PELLE▾ LUGBARA▾ CHUAN MIAO▾ MORI▾ ONO▾ TAI YA▾ 1923 BAMBARA▾ BADA▾ BOLAANG MONGONDO▾ CHAWI▾ IREGWE▾ KISII▾ LUBA-KAONDE▾ MAKUSHI▾ NOSU▾ OROKOLO▾ 1924 AGNI▾ BURA▾ EASTERN FRISIAN▾ IGALA▾ LATGALIAN▾ LAHU▾ LOGO▾ TSIMIHETY MALAGASY▾ MENINKA▾ RUKUBA▾ TA'E▾ WAJA▾ WURKUM▾ 1925 ARANDA▾ AZERA▾ BAMUM▾ CHINLI NORTH MANDARIN CHINESE▾ MOSO▾ SETU ESTONIAN▾ HEIBAN NUBIAN▾ 1926 HUNGANA▾ ADJUKRU▾ AGUARUNA▾ YAMMA PAIKO GBARI▾ MODERN LOW GERMAN▾ WHITE NILE DINKA▾ GOARIBARI KIWAI▾ BATHA LENDU▾ MBUTI▾ NAPU▾ NKOYA▾ PENDE▾ RUMATARI SAN CRISTOVAL▾ NIFILOU REEF ISLANDS SANTA CRUZ▾ PILENI REEF ISLANDS SANTA CRUZ▾ UTUPUA SANTA CRUZ▾ VANIKOLO SANTA CRUZ▾ TERA▾ 1927 SUDAN COLLOQUIAL ARABIC• BARI• WALVI BHILI▾ HAITIAN CREOLE• IDOMA• KONA JUKUN• NYEMBA▾ TAWARAFA SAN CRISTOVAL• SONGOI▾ SANGO▾ GAGAUZI TURKISH• 1928 AVIKAM▾ HÉ MIAO▾ MORU▾ KWARA'AE MWALA• RENGMA NAGA• SEMA NAGA• ZEME NAGA• ANANIWEI SAN CRISTOVAL• STAR HARBOR SAN CRISTOVAL▾ TAMASHEK• 1929 EBRIE• FUTA-JALON FULA• KWESE• TUPI GUARANI▾ GUREZI SHINA• BUNGU▾ FUJIRO• HUNDE• HINDKO LAHNDA• BALI OF CAMEROON▾ TULA• 1930 DIDA• BARI KAKUA• BIRA• ERZGEBIRGISH GERMAN• NORTH GERMAN ROMANY• WORRORA• OGONI• KARAMOJONG• NOTU• KAKWA OF CONGO• MAM• MORE• RUNDI• SEBEI SUK▾ KERES• ZINZA• 1931 KARRE• ATCHE• IZOCENO GUARANI• MAMVU• MAROVO• SHAMBA• DAKKARKARI• YUNNANESE SHAN• 1932 SIAMESE MIAO• SIAMESE YAO• MACHAME CHAGA• MBAI-MAISILA• CENTRAL BULGARIAN ROMANY• NA HSI• BANU• LHOTA NAGA• KULU• NDANDI• ABOR MIRI• GUAJAJARI TUPI• MACINA FULA• 1933 YAKA• MUNDANG• KAMBERRI• TSAMBA• MBERE BAYA• HABBE• LUMBU• LETTISH ROMANY• NANDI• SIDAMO• BOBO▾ TOMBULU• 1934 GBEA BAYA• DYERMA• GOFA• JITA• KUNINI• MASANA• PETATS• BORAN• BORONI• LEGA• MRO• THARAKA• WALLOON FRENCH• 1935 DAGBANE• EGGON• GIMBUNDA• KISSI• KITUBA• LUCHAZI• LUIMBI• MADI• MONGWANDE• NYUON NUER• KRONGO• WA• SOMALI• ARENG• KHUMI CHIN• SHANGA• GUDEILA• SENGOI▾ JATSI▾ 1936 BEMBE• BOLIA• CREOLE OF BRAVA ISLAND BERN GERMAN• NGAMBAI• NGBAKA• MORAVIAN ROMANY• ZAPOTEC OF VILLA ALTA• MBUM• SUK• 1937 ALADIAN• BANKUTU• BENTOENI• BORORO▾ DIOULA▾ EGEDE• SAKATA• KANAKURA• KEH-DEO• KIMBUNDU OF UIGE▾ MARANAW MORO• NIRERE NUBA• RADE• SONGO• LUALABA NGWANA•

The languages are listed by the year of the first publication in each case. The extent to which the Scriptures have been translated is indicated thus: * Complete Bible (O.T and N.T.); ▾ New Testament only; • Less than a Testament, but at least an entire Book; ▫ Selections. Languages listed thus—English: Cornwall▫, Cumberland▫, Central Cumberland ▫ mean Cornwall English▫, Cumberland English▫, Central Cumberland English▫, etc. (*) or (▾) indicates a dialect, at first published separately, has been supplied with a "Union" Bible (*) or Testament (▾)

And Now in a Thousand Tongues

By Francis C. Stifler

Among the facts for which the year 1938 will always be remembered in Christian history is that in that year the American Bible Society reported that the Scriptures had been translated into more than one thousand different languages. In connection with the celebration of Universal Bible Sunday, which this year falls on December 11, a poster in three colors has been issued by the Society which should become the valued possession of the Missionary Library of every Sunday School. It lists in the order in which the first publication appeared in each language, the names of all the languages registered with the American Bible Society up to January 1, 1938. There are 1,008 of them.

The first on the list is the Latin which was published in 1456. English is the nineteenth, under the date 1525 when Tyndale's New Testament first appeared, secretly printed in Germany and smuggled into England. Among the languages in which the Scriptures were published prior to Tyndale's English are the German, Italian, French, Czech, Dutch, Spanish, Slavonic, Portuguese, Ethiopic, Arabic, Russian, Polish and Danish.

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On the eve of the invention of printing by moveable type some part of the Scriptures had been translated into 33 different languages. Printing, of course, greatly encouraged translation so that by the end of the 18th century the number had grown to 71. Among these were many other European languages with a sprinkling of American Indian dialects and languages used in the Far East.

The great missionary movement of modern times had begun before 1800 and is responsible for the tremendous increase in the number of translations since that date. The nineteenth century was the era of the founding of missionary enterprises in almost every nation on earth and in many of the islands of the sea. The need of the Gospels in the native tongues of the various tribes among whom the missionaries settled stimulated the translation process much more vigorously than did the invention of printing.

It was at the beginning of the nineteenth century that the world's demand for Scriptures brought the Bible Societies into existence. Their purpose was to coöperate with missionaries everywhere by aiding in translating, publishing and distributing the Scriptures with no purpose of profit. Most mission boards were not equipped to handle these processes. Without the Bible Societies the important work of putting the Scriptures in the hands of the natives in the languages of their hearts and homes would have moved very slowly. With the Bible Societies' aid a most remarkable record was achieved. The poster reveals that over 400 languages were added to the list during the nineteenth century—a new language in about every two months.

At the turn of the twentieth century the missionary movement both at home here in America and abroad sponsored by missionaries from the United States and various European nations had attained world-wide proportions. There were thousands of missionaries scattered in almost every quarter of the globe. The Bible Societies had become mighty institutions with presses established in most of the great distributing centers of the world. The work of translating into tongues hitherto not reduced to writing had been undertaken by scores of earnest missionaries.

Because of these things the twentieth century has marked a still further speeding up of the process of translation. In the 37 completed years of the present century some part of the Scriptures entered 511 additional languages, bringing the figure to 1,008.

Reference to the poster reveals the fact that in 1937 the number of languages added to the list was fifteen, which means that the message of Christ was appearing last year in a new tongue at the rate of one about every three and a half weeks, which is more than twice the rate maintained through the nineteenth century.

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So the Bible Sunday poster for 1938 tells a story of mighty missionary achievement. It tells of how a basis has been laid for the spread of the Gospel into all the world. The whole Bible appears in 179 languages, the New Testament in 212 more and at least a whole Gospel in still 488 additional.

But along with the thrill of achievement the poster sounds a sobering note of work yet undone. A great foundation has been laid. But the world still knows little of the teachings of Christ. The work of translation must go on. But translations are of little value till the people have been taught to read the language and the books are the prized possession of every home around the world.

Let the poster become a part of the teaching equipment of every church, telling its story of progress and sounding its note of need.

Roundup Revisited

By John F. C. Green

CENTRAL Eastern Montana between the Snowy Mountains and the Musselshell River was once a game paradise. Here the American bison made his last stand in the eighties, yielding to wanton slaughter for the few dollars a robe brought on the market.

Here was, for a few brief decades, the best stock country in all America, teeming with wild horses, descended from the old Spanish stock, range-cattle and sheep. Here was felt the full impact of the completion of the Milwaukee Railroad in 1907.

The writer first knew this country thirty-one years ago. He worked as a ranch hand, tended cattle, herded sheep, farmed, cut timber, made the acquaintance of rip-rap and dynamite. Excitement and even danger abounded but mostly hard labor such as a factory-worker in his round of daily hours does not conceive.

The West knew little of the romance that novels tell about. My relatives have ranched there from 1890 to the present. They have known the ups and downs of the truly great old West and the tragic transformation through the cycle of settlement and unwise ploughing, droughts, grass-hoppers, rains, grass and modest competency.

It is a tale of high hopes and much failure; of heroic, patient struggle, of disappointments, of deep love for the wide vistas; of tragedy and glory.

Starting for the Roundup

The city of Roundup is part of the old sheep-ranch of Henry Koch, the writer's cousin, who once owned or controlled some 60,000 acres of land which was not a large ranch in those days. To avoid the inevitable conflict with settlers Mr. Koch sold the entire ranch to the incoming railroad for less than two dollars an acre.

Re-sold, the land brought as high as thirty dollars an acre of Eastern money, which was nearly all lost as

A hand on the Diamond Z Ranch

truly as was the money invested in the World War.

But Roundup has grown, slowly and substantially. In 1907 it took the name of the old cow-town a few miles up the Musselshell River which had been missed by the railroad. It suffered all the pangs of growth incident to a boom-town that attracted foot-loose elements. Crime was common, all-too-common, and not seriously resented. Sheep-herders, cowboys and ranch-hands came to spend their hard-earned money in the company of

One of the original buildings on the Horsethief Creek Ranch

men whose "pile" had been made during the construction of the railroad. A store-keeper made $35,000 profit one summer and lost it all over the poker-table.

A rancher who owned hotels, a stage-line and other interests, a man who had actually begun as a barefoot boy herding his father's sheep in desperate Montana winters, to whom a Christmas gift of a pair of shoes became an ever-remembered boon, was the writer's employer one lambing-season. He staked and lost his all, to start again at the beginning and scarcely breathed a word about his loss.

A state senator lived in a log cabin and held his head high. Mud slowly yielded to pavement as license was displaced by law. Meanwhile a sheriff incapable of fear was shot by a horse thief and an old time posse had its proper way with the killer. Time marched on.

Not since 1927 have rains produced so plentiful a crop of native grasses as this year. But stock had been sold during former dry seasons to the depletion of the present herds. Only five head of cattle were counted on a drive of 115 miles. Certain deductions are unescapable.

The last westward surge of settlers in this country was a gigantic calamity. The loss in values and lives vastly exceeds the costs of our greatest war. A body of people and a territory were involved surpassing the famed migrations of antiquity.

Ruin was wrought upon the land itself by unwise ploughing and ex-

The Roundup Church

cessive grazing. This tremendous error was due to government policies, the railroads with their agents, and thousands of individuals who stood to gain by the movement. Now range land is back in price where it belongs, at about a dollar an acre.

Nature strives faithfully to undo the errors of men. A rainy season brings back grasses that were thought dead, reclaiming parts of the dust bowl. Early enthusiasm over the government's crested wheat grass is premature. Tangible results prevail only in the cost department.

The Russian thistle, or tumbleweed, which was considered a curse has been a great blessing as it has tended to cover and conserve the soil from devastating winds while affording shelter for new grass-growth.

Most of the settlers have gone. Some broke and died—others have sought fairer fields. And out of it all comes the compelling truth that private initiative and "rugged individualism" perpetrated a most costly error.

Beautiful? Yes, there is a severe beauty in the western prairies; a massive beauty in the mountains. But romance exists only subjectively in the minds of casual visitors, in novels and in the movies. The West is hard, or even cruel—as is all life.

Few Easterners would be willing to pay the cost of success on these western lands. And for success one must also be fortunate enough to encounter some plain luck. For, as Bismarck said, "that is the peculiarity of success; man rises only to the height of the wave that carries him."

From the very beginning the church was there. True, it played a small role on the ranches. It was in the settlements where people had a modicum of leisure, and where there were more of them, that the church began. But New Roundup promptly had a number of them, since it was an infant of much promise.

Rev. and Mrs. Clarence Field McCall, Jr.

And Congregationalists were early on the ground. They followed an enterprising pastor and (almost) "built a church in a single day." Next they moved to a dignified frame structure that stands, well-kept, even now after the cessation of services for six years.

They underwent the frequent pastoral changes of the frontier, for newcomers have in a sense left their religion at home, and must find again their spiritual bearings. Yet they were fortunate in an educated nucleus that maintained a succession of high grade pastors providing the most dignified service in the town.

Six years ago, in the stress of drought and depression, the people took the easier way by neglecting to call another minister. This year two young graduates of Chicago Theological Seminary, Clarence F. McCall, Jr. and his consecrated and talented wife, have undertaken to provide leadership for three of our churches (Roundup, Melstone and Musselshell), making Roundup their headquarters. This they are able to do with the aid of the Board of Home Missions.

The writer was privileged to attend worship on one of the first Sundays of the re-opened church. Seldom has he seen so happy a group of people. The high standards of Chicago Seminary were apparent in the form and the atmosphere of the worship, while the quality of the people's response was refreshing.

The future looks promising. Not in the old false optimism of the days when new churches were scattered everywhere in a state that should never have been settled after the pattern of agricultural commonwealths, when the slogan was "Mighty Montana in the making needs the Church."

Church chancel

Range grass, grown again after the rains of 1938

The church is still needed. But the vision of the pioneer superintendent of hosts of flourishing, self-supporting congregations has faded. Perhaps hundreds of pastors have departed from the state in disappointment and undeserved defeat. Yet the call remains. Montana does need the church.

Her prairies reaching for the horizons harbor profound loneliness, unspoken disappointments, splendid heroism, a measure of success and achievement. Her irrigated sections and mining centers contain denser populations with all the problems that are usual to humanity. Her shining mountains also harbor shining lives. And where ever there are people there the church should be.

This year has been good to the West. Under an abundant precipitation grasses thought dead have come to life. Renewed courage is surging back into western hearts.

Said a veteran rancher: "This country grows on you. When drought and grasshoppers have made our lands as bare as the floor, we think we cannot stand it another year, but when the rains come we just could not leave."

A great man once remarked: "The world knows little of its greatest men." Unheralded claimants to the title of greatness are certainly to be found among the brave men and women of the West. And Mighty Montana needs the church.

"They of Italy Salute You"

By John C. Walker

If there is such a thing as a particular patron saint of generosity, I am sure that his spirit is found incarnate in the Reverend Pasquale Codella, the Pastor of the First Italian Congregational Church in Waterbury. No visitor can pass the portals of Mr. Codella's church without catching something of the warmth of his spirit, the radiance and good humor of his personality, without being more or less overwhelmed with his generosity and good will.

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The hymn book which was among the gifts I carried away on my last trip had a title page in two languages. That title page tells something of Mr. Codella's story when you read between the lines. At the head of the page there is the greeting, "They of Italy Salute You!" The name of the church is enscribed on a banner wrapped about a cross. The hymnal is described as serving "Moral, Religious and Patriotic" purposes. It is to be used "In Churches and Missions, in Sunday Schools and Weekly Religious Schools, Private Parties and Picnics, Patriotic and Educational Celebrations, for Mixed Gatherings of Italians and Americans." At the end of the English section on the title page you read these words, "This book is given free in helping God's work to anyone who make request to Rev. P. Codella, 125 So. Elm St., Italian Orphans' Printing Press, Waterbury, Conn."

There are a great many churches where hymn books are loaned to visitors on Sunday morning, almost thrust upon them indeed, by the doorkeepers in the House of the Lord. No ordinary church, however, gives its hymn books away to all and sundry. We want to further the Lord's work but we do not feel that we are in a position to furnish hymn books to any who might apply. It takes courage to make an offer like that, the kind of courage and generosity that is so characteristic of our good friend Mr. Codella.

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Some might ask the meaning of this reference to Italian Orphans. It happens that Mr. Codella is not in a position to finance an orphans' home but he can and does provide help and tuition for needy boys through his printing shop. A goodly number of boys have been helped in earning a temporary livelihood. Several who have learned their trade under Mr. Codella have gone on to print newspapers and magazines in the business world. Mr.

Codella's printing shop is not a commercial press but it does work with a high standard of efficiency and many a boy has profited greatly by his apprenticeship under Mr. Codella's watchful eye.

The printing shop is but one of the many activities housed in Mr. Codella's Italian Institute. It has been pointed out that if a man wants to hear the Gospel preached, he has the Gospel preached to him, if he wants to learn printing, he sets type at the Institute.

If he wishes to learn to play any one of a half dozen musical instruments, if he wants his children to learn to read and write in Italian, if he needs to learn English or to take out naturalization papers or do any one of a dozen other things, Mr. Codella is the man for him.

Mr. Codella's compatriots have long since learned that he is disinterested, wise, helpful, generous and versatile to an astounding degree.

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The life story of this faithful Italian pastor reads like a romance. As a young man he studied in the music college at Salerno, Italy. When he graduated he joined the Italian Army and served for five years as a military bandmaster.

When he came to America in 1901 he studied in Hartford and worked in an Italian mission in that city. Since 1904 he has labored in Waterbury and in the course of these many years, he has made a great place for himself in the hearts of his fellow citizens.

No one could serve as a better example of tolerance and good will. The priest in the neighboring parish is one of his good and faithful friends. It was a newspaper writer who said of Mr. Codella that he is "a minister who preaches Christianity on Sunday and practices it every day and almost every night. He dispenses charity and good will through the medium of the pulpit,

Pasquale Codella

the printing press, the French horn, the camera or the Italian grammar as the case requires."

By this time Mr. Codella has passed the Biblical three score years and ten but he seems as keen and as active as ever. He is always enthusiastic, always dynamic. They tell the story that during the war the five big brasses in his band of seventy-five pieces shook the plaster off the walls during rehearsals.

He does his work his own way but no one can discover a better way than the way he does it. Through the depression years when

And the church he built

his church, like many another, has had to struggle with a heavy burden of debt, Mr. Codella has seen to it that not only were interest payments met promptly but that the principal was steadily reduced.

I think it can be proved against Mr. Codella that he sacrificed his own meager salary on many occasions to meet the obligations of his church and we know that one of his daughters who was teaching in a public school system in another city sent her father a very liberal contribution, at least twice the tithe of her salary, for many, many years to keep the flag flying and the work going. That happens to be the spirit of the Codella family.

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You have to judge a work by its fruits and there is not only the spirit of the church and the parish in Waterbury by which we might pass our judgment but the story of those who have gone forth from this church in Waterbury to labor in other fields. There are university professors and doctors and nurses and opera singers out in the world who are the pride of Mr. Codella's heart and who praise him for the help and service he gave them in the years gone by.

Through all the years he has won an increasingly large place in the affections of his fellow citizens. Some of the leading business men of Waterbury have studied Italian in his classes and supported his work. Churches and churchmen in the city have profited by his witness and example.

Few men have been in labors more abundant or in Christian work more sacrificial or more successful. Never discouraged, unfailingly cheerful, amazingly generous in word and deed, broadminded, tolerant, versatile, he has won for himself an unique place and wrought out a great ministry. A son of Italy salutes you!

"God Is In Gold"* By Archie H. Hook

Call to Worship:

"He is dead whose heart is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies—
To give is to live."

—*Lowell*

Hymn: "Take My Life and Let It Be."

Responsive Reading:

Leader: Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

Response: And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

Leader: And whosoever shall compel thee to go a mile, go with him twain.

Response: Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Leader: Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

Response: That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Leader: For if ye love them which love you, what reward have ye? Do not the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?

Response: Be ye therefore perfect, even as your Father which is in heaven is perfect.

Prayer: We approach thee, our Father, in the spirit of gratitude and humility, earnestly seeking a right relationship between ourselves and others. May we so live, that we no longer live, save as Christ liveth in us. May our conversation be uplifting, our activities worth while, our examples safe to follow and our influence a benediction. Enlighten our minds that we may know thee; inspire our hearts that we may truly love thee; and guide our wills that we may ever serve thee. May the spirit of sharing become such a normal part of our lives that we may never feel we are doing some great or special thing when we serve thee in this way. We would be alert and ready always to do thy bidding, as was thy Son, Jesus Christ. Amen.

Hymn: "Dear Lord and Father of Mankind."

Scripture: From the Old Testament—Mal. 3:7-12; or Lev. 27:28-34. From the New Testament—Matt. 5:38-48; or Luke 12:13-21.

Leader's Comment (based on the following quotation) from *Jesus Teaching on the Use of Money* by Ina C. Brown; Section on Modern Stewardship, pp. 51-57. (Cokesbury Press)

"Jesus came to bring the joyous, abundant life to all men. And 'all men' includes the miner who was suffocated in that explosion last week, and it includes that miner's family. It reaches out to that girl who waited on you in the shop today, whose pay is so small that day by day she is finding it harder to withstand the battle with poverty and hunger and loneliness, when plenty and gayety and beautiful clothes are offered her for the price of her virtue. It encircles that Negro cabin yonder in 'Black Bottom' near the dump pile, where disease germs breed and family life can be neither wholesome nor safe. It reaches out to that factory across the way, where a tired mother bends over a machine in a poorly lighted room until she faints from fatigue and is injured in the unguarded machinery. It reaches out to those onion fields, to those oyster-packing rooms, to that mill where little children labor, children whose baby fingers pack our food, make the flowers for our hats, and sew buttons on our garments long past the time when their eyelids are heavy with sleep—little children of whom the poet was thinking when she wrote:

'The golf links lie so near the mill
That almost every day
The laboring children can look out
And see the men at play'—

children of whom the Master said, 'Their angels do always behold the face of my Father,' and to him who offended one, 'It were better that a millstone be put around his neck and he be cast into the sea.' Even more, 'all men' reaches across the water until all the poor and downtrodden and suffering of the world are included in the circle of the joy-filled and abundant life. Stewardship demands that we do all in our power to give others a chance. This is everybody's world, and it was Jesus' ideal that everybody might have a chance."

This quotation from Miss Brown's book emphasizes but one angle of the great problem and privilege of stewardship. A few others are presented below for further thought and development.

1. *Stewardship implies a partnership with God.*

The days in which we live are days in which it is not easy to measure up to the full responsibilities of

*This program outline, prepared by the chairman of our Commission on Stewardship, is the fourth in the Missionary Herald's 1938–39 series of program outlines for adult groups.

partnership with God. There are so many and such varied demands upon our time, our thought, our loyalties and our purse—many apparently well justified. But, however well justified, it means that too frequently we bring to our Partner only the left-overs of our resources. We forget that we are responsible to God and to the task we share with Him—responsible for all we have and all we are.

This involves whatever of money may be at our disposal. Money as it stands is a symbol of the spiritual, for money represents time, service, brains, forethought and sacrifice. *It is a sacred thing.* God expects of me, his partner, that whatever money comes to me shall be honestly earned, wisely used and constantly mastered. We must regard money as held jointly with our Partner. Partnership with God implies responsibility for the proper administering of all the funds which are placed in our trust.

2. *A business-like partnership with God.*

It seems evident that the low spiritual ebb of many Christians is due to carelessness with regard to material things. Where the treasure is, the heart will be also. Christians, by neglecting to make proportionate and Scriptural investments of the Lord's money are first investing in worldly things. Their hearts are in their investments and a vicious circle follows. The larger the investment in self-centered living, the more interest in this, until God is crowded out. The reverse process can take place.

Our investments are an index to our characters. Our church is set up in a practical business world and has a treasury. We are partners and sharers in this "business." Our business is not only the careful supervision of funds secured but personal, proportionate and regular investment of our own funds in the business of which we claim a part.

3. *A balanced partnership.*

The basic reason why comparatively few Christians set aside a definite, proportionate amount of their income for Christian purposes is what some have called an innate, selfish instinct. All Christ's teaching denounces selfishness and emphasizes the joy and spiritual growth which comes through generously sharing what one has, be it the widow with her mite or the young man with great riches.

If our partnership with God is to have a balance, our presentation of gifts must represent a fair and proportionate amount of all we possess. There is no set formula that can be handed down and used equally well by all.

The tithe to date has undoubtedly excelled all other systems of giving. For 1500 years the people of the Old Testament tithed. The treasuries were full. The religious leaders actually had to restrain the giving. We read in Exodus 6:6,7, "The people bring much more than enough for the service of the work. Let neither man nor woman bring any more for the work of the sanctuary, for the stuff they had was sufficient for all the work and too much."

At that time God was pleased with Israel and the work prospered. But later Israel failed. Selfishness predominated. The tithe was forgotten and then God said, "Bring you all the tithes into the storehouse." Money was the danger signal and indicated the necessity of a regeneration of character, which would be shown through the renewed generosity of gifts.

The tithe today would be sufficient to provide adequate funds for our churches to carry on all phases of the work of Christ. Advance would replace defeat. Deficits would be paid. Home and foreign missions would go forward at a rapid pace. Weak churches would be helped. Christian Education would have a staff sufficient for its work. Christian colleges could raise their standards and service. The total program of Christ would move forward.

Balanced, proportionate, systematic giving brings a joy to the giver and progress in bringing to pass the new world for which all Christendom is praying and working.

4. *A partnership through the church.*

It has been said that a silent Christian is an irregular creation. It was God's purpose and plan that every Christian, through faithful stewardship, should be speaking as prophet, evangelist, pastor and teacher in his own church, community and the uttermost parts of the earth.

This is the most serious business in the world and on us depends definite action in this all-important matter. If a silent Christian is "irregular" then a church (or a group of Christians) that does little locally and less elsewhere is as dead flesh in the body of Christ.

Christ will win if the Church is faithful to Him. By working together we build the church, win the battle against evil and make for the coming of His Kingdom. Every Christian must join hands with every other Christian and with our partner, God, in a task that calls for united sacrificial giving and service.

Questions for Discussion:

1. Have the principles of stewardship changed since Jesus' day?

2. We say we believe that God cares equally for all races and peoples. What does this have to do with our stewardship?

3. Discuss the relation of tithing to stewardship as revealed in the Old and New Testaments.

4. Name some definite ways in which pieces of missionary work at

home and abroad may be studied in an effort to discover new ways of sharing.

5. Discuss what the individual gives who "gives himself" to a worthy cause.

6. How did Jesus teach that "God is in gold?"

Reading:

"Dug from the mountain side, washed in the glen,
Servant am I or the master of men.
Steal me, I curse you,
Earn me, I bless you;
Grasp me and hoard me, a fiend shall possess you;
Lie for me, die for me;
Covet me, take me,
Angel or devil, I am what you make me."

Closing Hymn:

"Be strong, We are not here to Play"
or
"Rise Up, O Men of God."

Closing Prayer:

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all. Amen."

Pilgrim Fellowship Pointers

By Lucy M. Eldredge

Two hours spent in reading the *Report of the National Council of the Pilgrim Fellowship* held at Rockford, Illinois, last June will give the reader some idea of the opinions and spirit of this group of one hundred and eighty delegates from thirty-six of our state conferences whose recommendations and personal activity are being felt in all parts of the country. They state very clearly what they think about many phases of the church program and what they propose for youth groups to do.

Three things are clear. They believe in a vital program for youth in the local church. They are finding stimulus and guidance in denominational fellowship. They are committed to coöperation with other Christian youth in all churches and to sharing in world enterprises.

Rockford delegates declare: (quoting from the report)*

"We are organized into the Pilgrim Fellowship in order to make more effective our coöperation with other Christian youth, in order to give a tangible expression to the fellowship which is ours, in order to strengthen the challenge to Christian living, and in order to promote unity of purpose and action."

"The young people's group in the local church must be the dynamic nucleus of strong convictions acting as the inspirational and basic center from which we reach out to coöperate with other groups."

"All young people's groups in local Congregational Christian Churches, such as Sunday School classes, Christian Endeavor, young people's societies and clubs, are considered members of the Pilgrim Fellowship and as such share in the whole program and work of the Fellowship." (And many other names such as Comrades of the Way, University of Life, Youth Forum, and others, including those who have chosen to call their local organization a Youth Fellowship or a Pilgrim Fellowship might have been included in this statement.) Pilgrim Fellowship is the name given to all the young people of our churches to denote their unity in purpose and church life. The hope is to unite all the youth of our churches in a program of *personal religion, missionary* and *social action,* with the local groups worshipping, learning, giving, living together through any form of organization which will fit best into the local situation.

Interesting and significant results of Rockford can be detected in the field. First, the friendships of many Congregational Christian Church young people have become nation-wide, and even world-wide. Scores will have a personal interest in the work of Lavinia Scott as she sails this month to return to Africa.

Those who were present for the commissioning of Carl and Lois Dille are eager for news about their work. Allyn Jones and Phoebe Fraser in the Southland may carry on their work with a new sense of partnership with young people who have never been very near to Georgia or other Southern states, while California and New England have been brought nearer together in many young people's thinking because friends in both areas have similar objectives and interests as another result of Rockford.

While activities in youth groups in our churches this month will center about the Christmas thought, it will be well for the officers or some special committee to be studying the *Rockford Report,* and *Bulletin of the Pilgrim Fellowship No. 62* which will be mailed in December to give suggestions for 1939. Four or five of the most active months for the youth program of the local church are just ahead. Pilgrim Fellowship suggests three emphases: *Personal Religion, Missionary Action, Social Action.* The new series of Christian Life topics which will begin in the January *Pilgrim Highroad* will center about the "Statement of Purpose." Your young people help to make up this national Pilgrim Fellowship. What does this mean to them? What more can it mean in 1939?

**Report of the "National Council of the Pilgrim Fellowship.* $.15 from Young People's Department, 223 South Ludlow Street, Dayton, Ohio; 14 Beacon Street, Boston; 19 S. La Salle Street, Chicago.

Our Madura Medico

By Dorothy P. Cushing

WHEN the Editor said: "I want an interview story on Ned Wilder of Madura. Can you give me one?" I groaned. Now wait a moment—I groaned because that young medico, "Boston born and Harvard bred," has done so much in his comparatively brief career in India that it is next to impossible to do an adequate writeup in the space allowed.

That is one of the trials of a feature story writer—trying to boil down a lot of interesting material without losing all the juice.

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We talk about the "blessings of civilization" in the Orient, although just what there is blessed about being run over by a modern bus is beyond me. Nevertheless, civilization has blessed India with the motor bus and the motor bus has helped hundreds of sufferers, for a few pennies, to get in from the villages to the Willis F. Pierce Memorial Hospital of which Dr. Wilder is the head. So the demand for treatments has increased and, it may be added with pride, the prestige of the hospital has kept pace with them.

That's my cue to say that not only do the doctors of this hospital carry their routine work but they have charge of the health of the staff in a great cotton mill, and Government has designated them to care for British officials on occasions when there is no British surgeon resident. And note this before Ned Wilder sees it and goes modest on me—*last year the Silver Kaiser-i-Hind medal from the Indian Government,* a decoration conferred for distinguished social or educational work, was presented to him.

BUT WHOA!

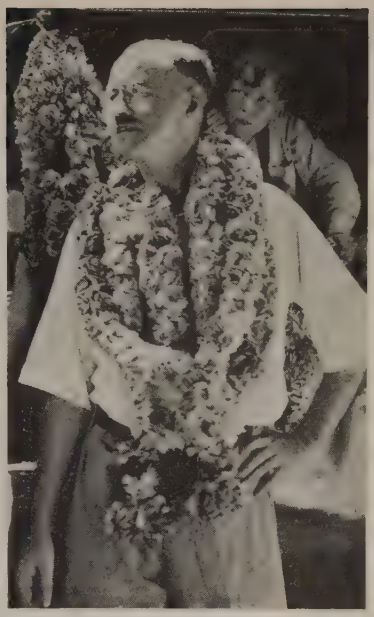
I am ahead of my story. Back to Boston and the elms of John Harvard for fifty words or so. When young Dr. Wilder got out of Harvard Medical School he served his interneship in two Boston hospitals, then shook from his feet the dust of Bean Town, the Athens of America, and sailed for Madura, the Athens of South India—so called, I hasten to add, lest I be accused of creating a *bon mot* at the expense of accuracy—because Madura is the center of Tamil Culture.

WHAT HE FOUND WHEN HE GOT THERE

He found no decent lighting in the little hospital—only kerosene lamps or lanterns when he operated in a poorly illuminated room, a room where the perspiration had to be wiped from his brow by an attendant. He found that the prying eyes of anyone passing could peer into the so-called consulting room. The laboratory was so tiny it left hardly room to change one's mind! But bad as were these primitive conditions to a young man fresh from Harvard and Boston's well equipped hospitals, they were a great improvement over the old days when Dr. Frank Van Allen started this work.

THEN WHAT HAPPENED?

Like his predecessor, Dr. Van Allen, who built a $15,000 hospital by sacrificial service and a winning smile, Dr. Wilder set out to secure a bigger and better institution to meet the needs of the day. The hospital grew and grew and grew, not like Topsy, but with a well defined purpose, a real program, backed by lots of hard work, deep devotion and generous gifts. In 1934 the *first* block of the new hospital was opened by the first Indian Governor of the Presidency, and the *last* block was completed and opened in December, 1937.



Garlanded in real roses (not imitations), Dr. Wilder feels the weight of popularity as he leaves for home

THE BIG DAY

In America when we cut tapes that tie off new bridges, smash bottles on the noses of ships or slap a trowel of mortar on a foundation stone, we try for a Governor or a Senator or at least a Mayor, to do the honors. The red letter day for the Willis F. Pierce Memorial Hospital was made perfect by the presence of the Honorable T. S. S. Rajan, Minister of Public Health for the Madras Presidency, a skilled surgeon and a leader whose struggle for an independent India has given him a prison term.

STAFF AND STUDENTS OF THE MADURA HOSPITAL

Front row, left to right: *Abbey, cashier; Samuel, Staff nurse; Rajarathnam, storekeeper; Chelliah, head compounder; Rev. R. K. Devadasen, chaplain; Dr. Chellappu, assistant medical officer; Mrs. Wilder; Donald Wilder, Dr. Edward Wilder; Dr. Horace Thomas, medical officer; Marjorie Thomas, R.N., nursing superintendent; Drs. Mathew and Sundaram, assistant medical officers; Newton, X-ray technician, Vedamuthu, staff nurse; Theophilus, stenographer.*

Second row: *mainly graduate nurses and compounders.*

Third row: *mainly student nurses.*

WHAT YOU WOULD FIND THERE TODAY

Here comes the hardest part. How can anyone describe the accommodations and physical characteristics of a hospital in India and make them sound alive for folks in America? So many beds, so many wards, this department and that department. It is not a building in the eyes of the missionary doctors and staff, or the Indians who have received new life, or in the minds of the folks in America and India who have given generously of their money. It is a living, growing piece of Christianity in action.

So I don't think it really matters if I do not put down a whole lot of statistics or say that there are four blocks, three stories each, built around a court, 70 public beds in wards of ten each, 27 private rooms, an X-ray laboratory and a good examination room where Indians make the first dread visit to the Doctor—you know how you feel! There is also a fine open air pavilion to help meet the all too prevalent tuberculosis. The hospital is supposed to have 100 beds in all but it has 101, says Dr. Wilder. An old Indian custom, this 101 idea, as even numbers are believed by many of them to be unlucky.

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No more buckets, but running water—no more lanterns and lamps, but electric lights—and an electric refrigerator! What a blessing that last named. For years it was a vital problem to keep serums and vaccines from spoiling and emulsion from slipping off the X-ray films. Now, thanks to the refrigerator, and an electrically cooled developing tank, the heat problem is partially solved.

But it brings its difficulties even now. Madura is said to be one of the three hottest spots on earth. The thermometer often runs from 100 to 108 IN THE SHADE for days with little or no drop at night. One year there came a drought for three months. The villagers lived on bark and roots. The hospital well went dry.

LIFE HAS ITS UPS AND DOWNS AT MADURA

Last September when hundreds of village folk came into Madura to attend a church convention a steady stream of inquisitive guests wandered all over the hospital at inopportune times until finally in self-defense the staff arranged to have open house on specific days when they conducted tours of inspection. So the country folk then came, felt of the ice trays, gazed popeyed at the gleaming operating room, marveled at the X-ray, and got a ride on the elevator. From the first the elevator was a seven-day wonder.

A PLACE IN THE HEARTS OF THE PEOPLE

A man may win gratitude and respect for curing folks of their ills but a doctor has to have something more to win their love. Apparently the Wilders have it. When they went back from their last furlough a crowd of eager Indian friends met them at the station to help with the bags and bundles of travelers. An old man, a staunch friend, who ran the operating room over 15 years, emerged triumphantly through the station gate holding a wash cloth in one hand and a string of safety pins in the other. He it was, if I am not mistaken, who, excited with curiosity over the electric washing machine brought back from the land of home appliances, leaned so far over that his turban fell off into the suds!

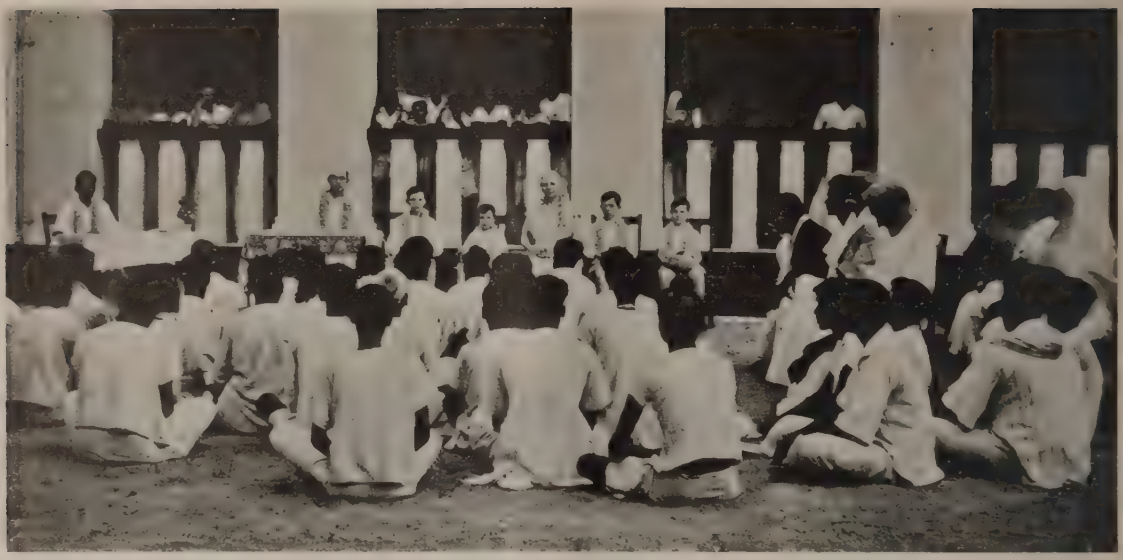
IS THERE A DOCTOR IN THE COUNTY?

How would that question strike you? Most of you know what a hospital means to a community. You do not need to stretch your imagination very far to realize what it would be like if Boston or Chicago or San Francisco had hospitalization for only about 500 persons, or if your smaller city or town HAD NO DOCTOR AT ALL. There are two other hospitals in Madura, the American Hospital for Women and Children, capacity 160 and the Government Headquarters Hospital, capacity 250.

FOR DOCTORS ONLY

I put on this heading because then I knew everyone would read the paragraph! Fully 90 per cent

As Dr. Wilder himself puts it: "Good headwork furnishes beds for the hospital." These came from our Pasumalai Trade School three and a half miles away. They were made by the students



Patients bid good-bye to Dr. Wilder as his family is leaving for a furlough in America. The six Wilders sit in the center, facing the camera. Left to right: *Dr. Wilder, Charles, Donald, Mrs. Wilder, John and David. Dr. Wilder is dressed in a Nationalist costume made of "kaddar," homespun cotton popularized by Gandhi. This was a gift for the Doctor.*

of the people in India's villages are unable to procure proper medical care. While more patients than formerly can get into central hospitals, in some areas there are still untold numbers who have no medical help whatever. Dr. Wilder, looking ahead, has a dream of a group of clinics in villages manned by trained Indians and tied up to the mother hospital in Madura. The policy for his hospital, he now feels, should be QUALITY not QUANTITY. His able co-workers are Dr. Horace Stuart Thomas, Miss Marjorie Thomas, R.N., three Indian doctors and a fine group of Indian nurses and helpers.

THE HOSPITAL HAS ITS HUMAN PROBLEMS

There are problems to be met by a doctor in India which an American physician never dreams about—or if he did it would classify as a nightmare! To most Hindus meat is tabu and eggs are considered in this category. But a convalescent often needs eggs. So the doctor writes on the chart: "One egg twice a day, night and morning." And the patient takes it; for it is medicine now, not food. The diabetic, of which there are numbers, feels after a reasonable diet, devoid of course, of starch, that he is being *starved*. With a generous menu, including milk, toast and eggs, he still will cry plaintively, "When am I going to get something to eat? I have had no *rice* for a week!" Rice is the staple diet in South India and every Indian eats it twice a day, at least, if he can possibly secure it. The diabetic, too, never feels he is cured unless he can resume eating rice—which he cannot do. The doctor in India also has the financial problem of fees. The Indian, like other Orientals, loves to bargain. His custom of starting with a low asking price and working up to meet the slowly lowered price of the seller, carries over even into the matter of hospital care. He sees nothing incongruous in this—but it puts gray hairs on the heads of the doctors, both Indian and American!

MORE ON THE MATTER OF FOOD

Much of caste feeling centers around food and since the mission hospitals try to give due consideration to the customs of the people who come to them and still keep scientific treatment, a line of kitchens, or little cook houses where relatives of a patient may fix his meals, is a necessary part of the establishment. I suppose most American doctors would be horrified at this, but they would understand when Dr. Wilder says:

"The Indian is a great home body and being separated from his family sometimes retards his progress toward health." So at Willis F. Pierce he can see his family and eat the food they cook—consistent with his diet.

OLD DR. WILDER REMEMBERS

As young a man as Dr. Ned Wilder likes to reminisce. "In the old days," says he with a chuckle, "we were so crowded we had to put patients on the floor." But it

seemed to me that this was not so much of a hardship to the patient as to the doctor and nurse, for most Indians at home sleep on the floor anyway. Beds, they said, were "too *soft!*" But *now*, believe it or not, many object if they do *not* have a soft mattress!

CHAMPION CASTE BUSTER

Many a patient comes into the Willis F. Pierce Memorial Hospital with caste notions firmly established. He will eat no food from low caste hands. He will not let a low caste see him eat—so he gets behind a screen. But the work goes serenely on—it is a Christian hospital—no caste lines are recognized.

"It is the nurses and the three fine Indian doctors who bear the brunt of presenting the love of God to the patients in the hospital," insists Dr. Wilder, "for the missionary superintendent and superintendent of nurses are limited, because of their many duties, in the contacts they can make." An Indian pastor illustrated the influence of the hospital with a story. "You remember that man who came to you with a carbuncle on his back?" he asked Dr. Wilder. "Well, yesterday we had a service in his village and baptized 20 adults."

A NEW COMMANDMENT

Even five years ago an Indian youth would have been insulted if he had been asked to scrub a floor or nurse a patient. He learned to dispense medicine and possibly take a pulse. An Indian boy then never dreamed of training as a nurse. The undercurrent of caste swept mightily beneath life and the duties performed by a nurse to make a patient comfortable were considered too menial for anyone but a scavenger or a servant. Six years ago there was not an Indian nurse in the hospital.

BUT NOW

The first American woman nurse came to the Willis F. Pierce Memorial Hospital in 1932. Then came Indian men nurses. In 1934 a training school was started for men nurses and now 16 fine high school graduates are studying theory in the class room and working it out in the wards.

A thing like this does not just happen. It has a cause. And Dr. Wilder explains it. "The constant emphasis," he says, "on Christian service by our mission schools, amplified by Gandhi's call to service, has borne fruit."

Careful, considerate care makes the bewildered but grateful patient, be he Hindu, Moslem, Christian or what not, rich or poor, low caste or high caste, ask out of a full heart: "WHY do you do this?" And when they have the answer, they have sensed the Christ Spirit!

HOW IT WAS DONE

Many may wonder how this new hospital plant could have been completed in an era of Depressions, Recessions and Obsessions. It had indeed gone about as far as it could in raising money with generous gifts from India and America, when another American physician who had in his youth been a country doctor, gave $50,000. That is why it is called the Willis F. Pierce Memorial Hospital.

The list of gifts makes interesting reading. Many have taken the opportunity of giving wards or beds as a memorial to a dear one gone on. The Class of 1885 at Yale gave a ward in memory of their classmate, Dr. Van Allen. The Madura Mills donated an X-ray and a group of friends in the Second Congregational Church of Dorchester, Massachusetts, gave a ten-bed ward in memory of Dr. Wilder's father.

In his address at the final dedication of the last unit Dr. Wilder spoke of the countless number of small but equally precious gifts, ranging from 500 rupees to a few annas, and of *all* given he said: "I am only praying that the service this hospital renders to the community may in some way repay the confidence and generosity of these hundreds of donors."

And here's an exterior view of

the Willis F. Pierce Memorial Hospital

Falling trees filled many a church yard (Slatersville, Rhode Island)

In Connecticut the churches at Glastonbury, Buckingham, Brooklyn, and Lebanon were completely wrecked, while steeples were blown away at Poquonock, Staffordville, Jewett City, Westbrook, Suffield, Danielson, Columbia, Willimantic, the Second Church of Putnam, Mystic, Guilford, Vernon Center, Hampton, Mansfield Center, Westminster, Avon, the United Church of Norwich.

In Rhode Island the steeple fell through the roof at Westerly.

Massachusetts reports the loss of twenty-two steeples, with some damage to 93 churches. The church at Hopkinton was completely wrecked. Others suffering heavy damages were the Federated Church of Ashburnham, Brimfield, Marlboro, Elliot-Union of Lowell, Milford, Monson, Orange, Shrewsbury, Sutton, Upton, West Medway, Old South of Worcester, First of Millbury.

The mighty wind of September 21 passed through an area where our churches are numerous, and where the prevalence of wooden buildings with lofty spires invited devastation.

On the eastern end of Long Island steeples were blown off from the churches at Orient and Aquebogue and the belfry from the parish house of the Sound Avenue Church of Riverhead.

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The 132 - year - old church at Lebanon, Connecticut was a complete loss

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The church at Hopkinton, Massachusetts, was over half wrecked

In New Hampshire 55 churches were damaged to some degree, the most serious cases being at the First Church of Keene, where the steeple fell through the roof, and at the Franklin Street Church of Manchester where a chimney and gable crashed into the organ.

On October 11, a letter was sent to all of the churches owing money to the Church Building Society asking them to make a special appeal for hurricane relief, the amount so received to be credited against their indebtedness. Up to November 1, $20,968 had been received, with remittances running around $1,500 a day.

The most striking instance of coöperation came from Nebraska. When the tornado of 1913 destroyed the Plymouth Church of Omaha, of which F. W. Leavitt was then pastor, our churches contributed $10,000 towards its rebuilding. When word of the New England disaster came to the church at Leigh, of which Mr. Leavitt is now pastor, the congregation voted to postpone certain needed repairs and instead to pay off the remainder of an indebtedness of $1,650 at once so as to help the churches which are now in need.

The auditorium of the First Church of Glastonbury, Connecticut, was turned into a mass of kindling wood

The Mid-West Regional Meeting

By Fred Smith

In the midst of perfect Indian Summer weather the Mid-West Regional meeting was held October 25–27 in the Gothic edifice of the United Congregational Church of Wichita, of which J. Henry Hornung has been pastor for fourteen years.

Ministers, laymen, women, gathered for their own seminar meetings on Tuesday morning, under the leadership of Edward Thompson of Grand Rapids, Michigan, Donald A. Adams of New Haven, Connecticut and Mrs. Albert W. Palmer.

Tuesday afternoon the Mid-West Regional meeting was off to a perfect start with Mrs. Elbert Read, vice-chairman presiding. Greetings, warm from the heart and flavored with rich humor, were presented by Mr. Hornung and responded to by the chairman of the Mid-West Regional meeting, Superintendent Stephen Lloyd of Michigan. Ex-Governor William E. Sweet spoke on the Debt of Honor campaign, substituting for Hugh Elmer Brown. He paid tribute to the work of the minister and urged the need for social security for these servants of righteousness in their old age.

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President Albert W. Palmer of Chicago Theological Seminary brought a statesmanlike utterance on "The Totalitarian State and the Present Christian World Program." He urged invincible good will; non-violent methods as expressed through self-sacrificial tariffs, and a World Conference on the economic needs of the nations as the need of our day. Truman Douglass of St. Louis gave three devotional studies on "The Soul's Needs and Their Supply," stressing security, self-mastery and completeness. At supper John Phillips of Omaha spoke to the men on "Mountain Moving"; while the women were enlightened as to woman's viewpoint on home and foreign missions by Mrs. Elbert Read and Mrs. George Wilson.

Tuesday evening brought a program of music and choric speech by one hundred singing Quakers of Friends University in Wichita. Charles Lamb would have stammered his thanks in joy. The address of the evening was given by Lo Shan Peng, Y.M.C.A. secretary of Hankow, in an atmosphere of tense attention as the papers had just announced the fall of Hankow. Secretary L. M. Outerbridge dramatically and feelingly introduced the speaker.

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On Wednesday the delegates listened to a "Platform Chat" as Stoddard Lane by question and suggestion led his fellow pastors Vere Loper, Walter North, and James Caskey to open their hearts and their minds concerning their work and problems.

Then came a clinic conducted by Superintendent Lloyd assisted by Prof. S. C. Kincheloe, Superintendent Fred Hall, William Collins, Secretary Thomas Tripp, Jesse Perrin, Secretary Paul Reynolds, Bruce Smith and Alfred Swan. The congregation fired questions at the group from a list of 83 "Pump Primers for Parish Problems." The clinic clicked.

The high spot of the meeting was the Interracial luncheon under the leadership of Mrs. George Wilson. It was an hour of fellowship when East, West, North and South gave of their best. Then followed an afternoon listening to those who work at home and abroad. Secretary Fred Brownlee spoke; President Mary Branch, who in addition to capturing the conference by her winsomeness, introduced the singing sextette from Tillotson College. Messages from China and India were given by Alice Huggins and Gertrude Chandler.

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The Fellowship Banquet was delighted by Wichita's famous musician Thurlow Lieurance, assisted by a string ensemble under the leadership of H. K. Lamont. The national moderator, Oscar Maurer, who hails from the East but who has been touring the West, gave us double portion of wisdom. He asked, not for the liquidating of any of our agencies, but for the further solidifying of all our interests. William Sweet spoke on "New Enthusiasms for the Old Faith."

Thursday brought comprehensive outlines of missionary possibilities by Howell Davies and Mrs. E. E. McClintock. These were followed by a colloquy on "Our Coöperative Activities" (on an imaginary porch consisting of an aggregation of bare tables, suggesting possibly the poverty of all boards in these days) in which Mr. Outerbridge met friends from near and far, and talked over all the problems of hither and yon. Conferring with him were Alfred Swan of Madison, Mary Branch of Tillotson, Gertrude Chandler of India, Alice Huggins of China, Mrs. Mabel Keck of South Dakota and Ralph Woodward of Oklahoma City. Leonard Outerbridge had probably read for his morning Scripture "Provoke the brethren to good words." He did!

A Graham Taylor Memorial came at noon with Arthur Holt paying tribute to one who was the civic leader of righteousness in the city of high lights and deep shadows known as Chicago.

The closing session found a goodly portion of the three hundred and eighty one delegates still listening.

Hubert Herring brought his long range artillery to blast a world of broken promises nearer to the Kingdom of God. Pacifism was a weak sister not worthy of comment; Roosevelt and others had fallen by the way; treaties everywhere had been broken. To heal the world let discussion groups be formed in all the churches to clarify these things.

In the closing address David N. Beach went to the rare trouble of actually defining what he was talking about—"The Personal Price of World Salvation."

In the under-croft of the church was a unified exhibit of the world work of the Missionary Societies under the directorship of Fred Smith of Kansas City, Kansas, assisted by Mrs. R. H. Garvey. Robert Gammon was a genial counsellor at the Pilgrim Press exhibit. Miss Helen F. Smith gave richly of her knowledge to all who sought information concerning world friendship.

The Social Action section was well officered by Frank McCulloch and his assistants. And all matters concerning the Debt of Honor campaign were well supervised by G. D. Yoakum.

The Pilgrim Fellowship held a meeting of their own at Fairmount Church, where Merle Rymph is pastor, at which Floyd Davidson presided over a panel discussion. The young people had a good time at the banquet presided over by Bruce Smith of Minneapolis, assisted by Jim Flint of Madison. A fine call to "Build Anew in a Broken World" was given by Secretary Paul Reynolds.

Wichita and the Mid-West will long be a happy association in the memories of those who attended. The meeting next year will be a joint one with the American Board at St. Louis, probably October 24–26.

Secretarial Side Lights

The Associate Superintendent of Iowa

Mr. Noyce

RALPH BREWSTER NOYCE stands in the apostolic succession of our fellowship. His mother is the granddaughter of Reuben Gaylord, who preached in Iowa before the coming of the famous "Iowa Band," and who then moved on to Nebraska, where he founded the First Church of Omaha. His father served our churches for a lifetime, and is now living in retirement at Crete, Nebraska. His wife is the daughter of a minister. They have four sons, but what they will do about maintaining the apostolic succession remains to be seen. At present the two older ones are majoring on a French horn and a drum.

Nebraska was the early home of Ralph Noyce. After attending Crete Academy he graduated from Doane College in 1915. He was peddling milk with a clear conscience when Ozora Davis took him out for a walk and persuaded him to take a sample of theology at Chicago Seminary. This was one time when the seminary dragnet for students really caught something!

Ralph Noyce's theological studies were interrupted by two years of military service. After the Armistice he was chosen as one of 10,000 of our soldiers to have four months of schooling in France.

On his departure from the army he enrolled for a year at Oberlin, where he found his wife. Not wishing to absorb too much theology at one sitting, he took another year off from school, which he spent preaching at Fairfield, Montana. He then returned to his first love—Chicago Seminary—where he graduated in 1922.

The Noyces then settled down in Iowa. So as to really know the state Ralph Noyce held three pastorates in three of its four corners. He began where everything Congregational in Iowa had its start, at Denmark. Here he served the church of the pioneers, which is today one of our strongest rural churches, from 1922 to 1928. He then moved from the southeast corner of the state to the southwest corner to be pastor at Atlantic for nearly nine years. In 1936 he rebounded to Decorah in the northeastern extremity of the tall corn state. With some reluctance he gave up this pastorate in September to become Associate Superintendent of Iowa, with his residence at Webster City, and with particular responsibility for the churches in the western portion of the state.

Ralph Noyce is an unassuming person who looks younger than he really is, and who also does more thinking than talking. People trust him—and listen when he preaches.

China's New Ambassador

By Marion J. Bradshaw*

I HAD known Hu Shih as the brilliant student in one of John Dewey's classes in which I also sat. I recalled his contribution in Whither Mankind as a worthy statement of the spiritual possibilities which industrial techniques could make available for men. I remembered the story that before he came to America he was on the verge of becoming a Christian, but such a course became impossible on more intimate acquaintance with American life and thought. Of course I knew his growing fame as poet, scholar, and sage, and even more as the most distinguished leader among the group responsible for the Chinese Renaissance.

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In this general way I knew that Doctor Hu Shih had been growing into greatness. But when I met him at the home of Doctor Pettus, at the College of Chinese Studies, I was ill prepared for the astounding mastery of world conditions, for the fertility of thought and profundity of insights, which he displayed through half an afternoon.

Having long tried to enable students to see the ways in which the theoretic interest of science affords society a chance of attaining better techniques, I thrilled to the unfolding of Hu Shih's philosophy.

He explained his grounds for thinking that China will eventually surpass Japan in its profitable appropriation of the industry, religion, and culture of the West. He disagreed with the liberal missionaries who are advocating effort to preserve the good in ancestor worship and what they call the ethical values of the Chinese family system. He insisted that that family system must be broken up; that it defeats the efforts at securing efficient public service; and that it stands in the way of the development of a national life strong enough to assure a free China.

Of particular interest was the insistence of Doctor Hu Shih that the Chinese Communistic movement sprang primarily from deep concern for the needs of China's people. He manifested a trace of pride, I thought, that two of the "big three" among the communist leaders had been students in his classes. He meditatively raised the question whether he himself could now safely travel through regions under communist control.

He urged the unwisdom of the government efforts to crush out communism, insisting that it was founded on a worthy social passion, and possessed ideas which could hardly be called unchristian nor yet proved worthless. He expressed the wish that Chinese communism might have a chance, undisturbed, to see what it could do to lift the life level in one of China's mountain bound interior provinces where it might possibly be confined.

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Doctor Hu Shih admitted that he made the suggestion which led the Government of China to contribute seven hundred thousand dollars to the year's budget of the great mission universities in China, at a time when they were crimped by America's great depression.

He reviewed for us the progress made in the important movements for making the masses literate. I recall his statement that the religion of democracy is the greatest thing that China can get from the West, and I found myself wondering if world-wide search could locate an abler intellectual champion of true democracy.

To my own way of thinking, the Chinese philosopher rightly analyzes his country's greatest need. They need to be so deeply imbued with democratic ideas that they will become both consciously and automatically self-ordering. I take it that something like that is what he means by speaking of the religion of democracy: that the rule of the people for the good of the people shall become the unquestioned foundation of Chinese life.

And he is right, I believe, in sensing at this point a strong contrast between China and the West. A sharper contrast could hardly be found than between the actions of unpoliced crowds in the Orient and in an old democracy like England.

On one visit to London, after having long been starved for drama through residence far from Broadway, I went to fourteen plays in ten days' time. Such a gorge of drama was made financially possible by the London institution of "rush" seats. Repeated sharing of the rush for these seats made me question if a decent democratic order is anywhere else in the world so deeply established as among the masses of old England. Nothing presented on the London stage was as impressive as the unfailing certainty with which the English fall into line and suppress any effort of the over-anxious to press ahead. For whatever purpose they meet, an equal number of Chinese almost instantly become a mob.

The diverse activities of this Chinese sage reveal an intelligence ever critically alert, and I confess to something like fascination in beholding the powerful play of mind.

Having long been interested in exposing that primitive stupidity which regards any vivid consciousness as true, I found in Doctor Hu Shih a kindred mind. For some-

*From Chapter XIV (What Is Superstition?) in his *Third Class World*. See review, page 524, November HERALD. Dr. Hu Shih has become China's ambassador to America since Prof. Bradshaw interviewed him.

thing like this is his inmost secret; he actually believes that intelligence is man's highest capacity. He thinks that there is a truly spiritual quality in a searching scepticism. He thinks that the gross superstitions which afflict his people arise from a lack of the hardy ability to doubt.

I could picture him as exalting the understanding above the performance of "little miracles," or as launching forth in a persuasive contention that nothing else in science is so spiritually courageous as its resistance of man's primitive haste to believe.

The Peking interview with the blue-gowned Chinese thinker proved to me that the students' question about religion and superstition did not spring primarily from imported brands of Russian thought. It has much more been put directly into the mind of the Chinese student by the greatest of the Chinese thinkers trained in America.

And I came away from talking with Hu Shih, thinking that some American ideas had been enriched through having been transplanted in this Chinese mind; and with a new appreciation of the worthy ways in which a sceptic may be a sage.

Deep from the honest mind of old China comes the challenge for a constant guard against that "intellectual malady which regards dishonesty as a virtue if employed in the service of religion."

Silver Jubilee

THIRTY years ago, after the Marathi Mission had hotly discussed the pros and cons of developing medical work in a big center like Sholapur or in some village, it voted in favor of the latter plan and sent the Drs. Beals to Wai. The missionaries in this station, particularly Theodore and Hannah Hume Lee, had strongly influenced this decision.

And as time has passed the wisdom of this action has been proved, for hospitals in villages have had far greater opportunities than the city institutions: they come closer to the life of the people, adapt themselves to the Indian village communities, and aid greatly in the rural reconstruction that is being stressed more and more.

The work was at first carried on in an old and unused house on a crowded dirty street. Twenty-five years ago two hospital buildings were erected and opened on another site though an out-patient dispensary has continued its work on the old site. These buildings were a general hospital (the N. M. Wadia Building) and a maternity hospital (Abbott Maternity Building).

Ten years later the Children's Ward, in memory of Mrs. J. E. Abbott was opened; Dr. Abbott made possible in 1929 and 1930 an X-ray equipment and electric light. The Brewer Hospital for Women was given in 1926 by two California sisters in memory of a third sister, and a Nurses' Home was built.

Latest of all, through the generosity of Dr. Willis F. Pierce of California, an Administration Building was erected and dedicated in August, 1937; also a much enlarged Maternity Building with a new wing of private rooms and a sunshiny ward for poor patients; and a Sanitary Building including a thoroughgoing drainage system with modern plumbing. The separate units retain their old names, but the hospital as a whole is named the Willis F. Pierce Memorial Hospital.

The work has branched out into a Welfare Center for babies in the town, an Antenatal Clinic, and a Maternity Health Clinic.

The Church in Wai, through its Indian leaders, carries all the responsibility for the services and *bhajan* singing and lantern slides showing in the Hospital, and the Abbott Home for Widows and Orphans has done some of the cooking and other work for the plant.

It can thus be seen how the Hos-

Photo of model of hospital. 1. Men's hospital; 2. Women's; 3. Administration building; 4. Nurses' Home; 9 and 10. Cottages for patients; 8. Lee Bungalow; 11. Electric power house; 12. Cook houses; 13. Abbott Building; 14. Abbott Children's building; 15. Sanitary Block; 16. Dr. Hume's bungalow

Christ, the Dawn. A mural painting, 10 by 6, in the medical library of the new administration building of the hospital at Wai. The whole conception and composition of the picture, with the central idea of the radiation of light from Christ, belongs entirely to the young Indian Christian artist, A. D. Thomas, who has done a number of murals in other parts of India. The one idea suggested to him was that the painting might make plain to the villagers the meaning of the hospital. *See page 577*

pital has integrated the community.

We have described but the body of the hospital; its life and soul are the workers in it. The three American physicians are graduates of famous American colleges with M.D. degrees from the University of Michigan, Johns Hopkins, Columbia University, respectively.

Though necessarily a general practitioner, Dr. Lester Beals is as competent as a specialist in many fields of medical and surgical work. The confidence people have learned to have in him was shown early in his medical career when he had a clinic in Ahmednagar. Efforts were made to have the people inoculated during a terrible outbreak of bubonic plague, but they were afraid. If Dr. Beals were sent for, however, they would consent to be inoculated by him. He inoculated over a thousand in three days.

Rose Fairbank was born and brought up in India, daughter of American Board missionaries, and went back as a physician, meeting Dr. Beals there and marrying him five years later.

Dr. Walter Hume is a fourth generation American Board missionary, and in addition to his medical and surgical work has the past few years had most of the care of the new building on his shoulders.

Florence Ridley from England and Katharine Mix, minister's daughter from Worcester, Massachusetts, are superintendents of nurses.

Dr. Mathai and Dr. Datar are the Indian male doctors, and Dr. Achamma Abraham, physician in the women's hospital, is a graduate of Vellore Medical School. All devoted to the best interests of the hospital.

A striking beginning was made here two years ago in the training of midwives. Through the influence of Mrs. Hamid Ali, wife of the highest officer in the Satara District, a class of 120 midwives was brought to the hospital for a course of intensive training. Mrs. Ali financed and put through the project.

The Wai staff have brought out a beautiful Silver Jubilee souvenir booklet in silver and blue, well illustrated with photos of buildings, staff, and patients—especially child patients—and at the end a reproduction in color of "Christ the Dawn."

Toward a Literate World

Not a little thought will be given at the International Council Meeting in Madras to the problem of Adult Literacy. Dr. Frank Laubach of the Philippines will be there as consultant, and others too with whom he has worked in India and other fields. It is expected that his literacy method will be used as a basis for discussion.

It is a timely subject, one that will become more and more pressing as the Message of Madras is proclaimed throughout the world.

We are happy to announce that this successful method and "the whole problem of reaching adult illiterate" has been put into book form by Dr. Laubach. It is issued by the Columbia University Press, New York, under the title *Toward a Literate World.* It is sponsored by the World Literacy Committee of the Foreign Missions Conference of North America, 156 Fifth Avenue, New York.

Dr. Edward Lee Thorndike of Teachers College, Columbia, speaks of the book "as an encouraging story of a crusade," and commends it to workers in adult education, Christian missionaries, and to all people interested in the welfare of so-called backward and underprivileged communities. "It should interest many," he adds, "who neither know nor care about the technical problems of teaching adult beginners to read."

Professor Daniel J. Fleming of Union, in referring to the original manuscript of the book, calls it "a valuable record of development constituting an essential manual at this stage for the increasing number of those in many lands who need encouragement and guidance in their approach to a baffling, yet urgent problem of first magnitude in world advance." And he "strongly and unhesitatingly" commends what Dr. Laubach has done toward "making this tool available to those who, in distant or more isolated centers, are eager to use the accumulated experience" behind the book.

The chapter headings of *Toward a Literate World* give one some idea of the history, application and successful experimentation with this unique method for overcoming illiteracy and winning the hearts of underprivileged people who are discouraged because they cannot read. These are as follows: I. Confronting World Illiteracy; II. The Mind of the Illiterate Adult; III. The Literacy Campaign Begins in Lanao; IV. Results of the Lanao Campaign; V. The Campaign Spreads throughout the Philippines; VI. The First Tour through Southern Asia; VII. The Second Visit to India; VIII. Building Lessons throughout India; IX. The East African Method; X. Recent Advances in India and the Philippines; XI. Providing Literature for Adult Learners.

The author has reproduced with great pains numbers of charts illustrating the Maranaw, Visayan and other Philippine lessons. Then too there are Hindi, Telugu, Tamil, Gujarati, Urdu, Marathi and other charts and lessons in the languages of India. There are also lessons in Kikuyu and Swahili languages of East Africa.

Needless to say, Dr. Laubach pays just tribute to the many missionaries, scholars, distinguished linguists and government officials without whose efforts and collaboration the record here set down would have been impossible.

Many of our readers will wish to secure and use effectively such a timely and constructive book. We trust that they will order early and in large enough quantity to insure the widest possible reading at the earliest possible moment.

The book is so subsidized that it can be sold to Mission Boards in quantity and to individual missionaries for $1.25 postpaid per copy in the United States and England.

Order of Harvey L. Meeken, Agt., 14 Beacon St., Boston.

A Working Faith for the World

By Marion J. Bradshaw

READERS unduly impressed, sometime back, at the eminent theologian's announcement that liberalism is dead, should now be notified that there has been a resurrection. In *A Working Faith for the World*,* Hugh Vernon White has given us a very important book.

Personally I cannot credit it with the miracle of resurrecting liberalism, for to a remote provincial down in Maine the certification of death was somewhat lacking in authenticity.

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In fact, the book is not even surprising. This masterly appreciation of Christianity's capacity to meet the world's need of a unifying faith is what should be expected when a competent philosopher carefully considers the work of Christian missions —Christianity at work in the world.

Some of us belated provincials, relying more upon recorded words of Jesus than upon front page theologies, had suspected the contemporary European thought cults which tried to persuade us that Christianity dooms to hopelessness all human effort at individual improvement and social betterment.

In the wildest hey-day of optimistic liberalism we had similarly revolted at the excesses of a gospel of evolutionary and automatic salvation. We had come to believe that some of the current theologies, while making much of Christ's name, were really nearer the chief tendency of Buddhism than to the main trends of authentic Christianity.

Now in Doctor White we have an authoritative spokesman for some of these convictions. And while much stands to the lasting credit of the Buddha and the Noble Order, there certainly is no warrant for offering us, as being essential Christianity, the pessimism and passivity of a baptized Buddhism.

A Working Faith for the World presents an able statement of the world's need of a unifying faith. The author examines the role of religion in life without glossing over the important differences between religions; and he gives a valuable statement of the characteristic effects upon culture which mark the religions foremost in the competition for world acceptance.

A very suggestive section on Christianity at Work rejects the shallow misconception of Christian missions as being basically an international charity, and explains how naturally such a false opinion became popular.

A valuable chapter leads us beyond "Sharing" into a new kind of justified intolerance, and into a worthy sense of irresponsibility. These passages manifest a penetrating understanding of Christianity, brilliantly expressed.

The book is sometimes intense in its rejection of current misconceptions and blighting prejudices. But the author is not trenchant or virulent. He is thinker enough to spurn the folly of expecting religion to get along without beliefs, or to prosper on the leadership of men incompetent to comprehend them.

But he never becomes the purveyor of contemporary vagaries. His mind is always on great themes, and he handles them with the touch of a master, and with rare balance. One senses his years in diligent study, and his long experience in the courageous consideration of the thought problems presented to him by ministers mentally alert.

The mechanics of system-building are never prominent, and no technical vocabulary repels the ordinary reader. But the book is none the less a well articulated piece of competent thinking about a subject which is admittedly more than thinking.

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There is abundant realistic evidence of technical expertness, with a gift of good writing. The objectives of Christianity are clearly discerned, and its important beliefs are persuasively presented; always set off through skilled use of knowledge of other religions. These beliefs and objectives so reinforce each other as to make living by them, and for them, seem almost obligatory upon reasonable men.

Doctor White well realized that he had not written a perfect book, and he can be supported in that conviction. Does he not present in

*Harper and Brothers, New York. $2.00.

turn, as if each were his own, some mutually incompatible views of Christ? On page 102 Christ is declared to be the great reality to the Christian, and it is stated (155) that Christ "is what the Christian means by God so far as God has a human and moral meaning and is of significance for living. . . . " Do the things said about Christ on page 178 really fit in with these views expressed on page 155? Does the fact that Christ *best* expresses, or even perfectly expresses, what we believe to be the highest quality of God, justify us in asserting that Christ is God "so far as God has a human and moral meaning and has significance for living?" Is this not a clear confusion between *highest* and *complete?* And is it not a manifestation of the contemporary psychology which, operating in the political realm, assents to the idea of the totalitarian state because of the conviction that the rights of the state should take precedence over any possible rival? I have no fears that Hugh Vernon White is going *totalitarian,* not even in its religious form. But are there not some unreconciled levels of Christological thought still apparent in this very valuable book?

On page 193 one after another of the great Christian convictions about the will of God—absolute for our wills—are each introduced with the sweeping statement, "It is certainly the will of God. . . . " Even when liberal allowance is made for the restricted zone in which the argument moves, this will seem to some readers an excess of homiletical zeal.

Certainly my friend is completely correct in holding that the gospel can have maximum power only when it is genuinely believed. But has he here sufficiently avoided a confusion between the certainty of faith and that certainty which characterizes verified knowledge?

Is there not some over-reaching of the facts when one claims for the major Christian ideas an objectivity of truth "as mandatory upon the soul of man as scientific truth is upon the mind?" (118)

We make no plea for restricting men's interests to supposed zones of certainty. We know the resulting loss to human life when the spirit does not leap beyond what can be scientifically proved. Honest analysis of his deepest self may justify the thoughtful Christian in saying that the Christian ideas seem as mandatory upon *his* soul as scientific truth is upon his mind. This is as it should be, and we rejoice in the fruitful way in which Christian truth has gripped this thinker, in soul and in mind. But is not the concrete situation actually very different when one writes, not about the faithful Christian, but about "the soul of man?"

It sometimes almost seems that our philosopher is so convinced by his own arguments, that the main points in Christian belief are presented by him as completely certain knowledge, rather than as being reasonably held as precious articles of faith.

A Working Faith for the World exhibits a sane Christian liberalism, with proof of its vitality manifest on every page. The argument is cumulative and impressive, and the expression often brilliant. And while the author reveals acquaintance with the inner treasures of the mind, his book never becomes a mere display of one man's subjective preference in cosmic styles.

Book Chat

PRISONER OF WAR 31,163, BEDROS M. SHARIAN by Ernest Pye. (Revell. $1.50).

An educational missionary of the American Board to the Near East 1911-1934 uses the war journal of a young Armenian to drive home the futility of war, the refining process of suffering and the glorious power of forgiving love.

Bedros Sharian, a Hadjin orphan, was one of Dr. Pye's "able, alert" students before and during the Great War. Like many another Armenian youth he was early drafted into the Turkish army. He went through most intense fighting on the Dardanelles against the Australian and New Zealand forces. Later he fought for the Turks against Allenby on the Syria front. Taken prisoner on the Mount of Olives he was placed by the British in their prison camp in Egypt. There his linguistic abilities were discovered and he was used as interpreter by the British Intelligence Service.

Those six years of experience under the military rules of two governments terribly tested Bedros' faith and character. He emerged thoroughly convinced, among other things, of the futility of war as a method of solving human conflicts.

"Actuated by clear convictions his heart is unresting until he achieves in his own course of action that truer solution which rises above race conflicts and the geographical boundaries, and demonstrates the fundamental unity of the spirit among men."

Dr. Pye has preserved for us in his Chapters I-XVII inclusive material, both in outline and thought, in its original cast, as it appears in the Journal. A number of passages are quoted directly. The young trooper writes his journal in the third person and writes just as he sees, "plain,

simple and accurate." His primary aim is a "record of fact, letting effects fall where they may rather than to seek an effect with but secondary regard for fact."

In the closing chapter Dr. Pye includes letters from other students of his in the Near East, from ministers, editors, teachers, social workers and the like—on this troubled world and the way out. The spirit of forgiving love in both Bedros and his Armenian brethren prevails over resentment, vengeance and despair.

The Journal ends with the assurance born of experience: "Christ for individual security; Christ for social security; Christ for national and international security; Christ for the kind of life among men that can heal and abide."

We might add that Mr. Sharian is now a full-fledged citizen of America, and that as a business man he is "on the threshold of reasonable success."

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DR. IDA: INDIA, by Mary Pauline Jeffery, M.D. (**Revell**, $2.00.)

This is the life story of Ida S. Scudder, President of the Medical College for Women, Vellore, sponsored by the Board of Governors of the College, prepared for publication by Mrs. Henry Peabody who writes the Foreword.

The book includes much more than a biography of Dr. Scudder. It is the story of a noted missionary family, that founded and carried on the Arcot Mission which was first a mission of the American Board, later turned over to the Dutch Reformed Church at the time of its withdrawal from its thirty-one-year coöperation with the American Board in order to form its own mission board. It gives the story of John Scudder the First, the first physician ever sent to the foreign field, who sacrificed his inheritance and his prospects as a popular physician in America to go to India under the American Board. He had nine children, every one of whom was drawn back to India, four of the seven brothers doctors of medicine, three, doctors of divinity.

Dr. John the Second opened a hospital. Ida was his only daughter and youngest of seven children and spent her first eight years in India. During that period came the great famine which left a deep impression on the child's memory as she used to help her brothers feed children too far gone to feed themselves. When she came to America and studied at Northfield where she "was something of a handful to be managed," she had determined "she was not going to be a missionary. There had been quite missionaries enough in the Scudder family. She wanted to have her fling like other girls."

But her destiny was otherwise. Her mother in India fell ill and needed her help, and Ida went out for a short term to run the household and take up other of her mother's duties. Then in one short night three desperate emergencies confronted her: three labor cases the native midwives had given up, yet which the men of the family refused to submit to a *man* physician. That made up her mind for her: she would study medicine in America and return to India to help its women.

The rest of the volume gives her medical and surgical career: her building of a Women's Hospital at Vellore in 1902 with a gift by Robert Schell; her pioneering in roadside clinics four years later; her resolve to train Indian women for medical service which at length resulted in the founding of the Medical College in 1918; her maternity and child welfare center.

In with the story of Dr. Ida are Chapters on caste, untouchability, the position of women in India. The book is full of stories illustrating the situations with which she had to contend, and illustrating her own character—as when, along in years, she beat at tennis a girl who had complained to her mother "I've pulled a Grannie!" when she had drawn the doctor as opponent.

"I'll teach her to Grannie me!" said Dr. Ida. And she proceeded to do so.

The book has many good pictures and will prove most valuable supplementary reading for a mission study class on India.

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THROUGH GENTILE EYES: A PLEA FOR TOLERANCE AND GOODWILL, by John Haynes Holmes. (**Jewish Opinion Publishing Company**, New York. $1.00.)

The expression of Anti-Semitism seems to be one of the world's favorite pastimes at present, and even in America the devilish trend is noted. We have real need of Gentile defenders like John Haynes Holmes. He is well called a "valiant champion on behalf of racial understanding and religious fellowship." *Through Gentile Eyes* should help stem the tide of prejudice.

Recent Publications

Board of Home Missions

The Economic Background of the Old Testament. A study of rural life in transition by George S. Wehrwein. Issued by the Town and Country Department of the Church Extension Division. 10 cents. 20 pp.

Missions Council

Faith of Our Fathers. Portrays the achievements of our home and foreign missionary work which has been born out of the faith of our fathers, and showing that this faith is living still in the world-wide work that is being carried on today. 6 pp.

Boys and Girls of America

Without Benefit of Father

JAMES was six when his father died. His memories are few but precious. In those days the Wright family lived on a hill overlooking a small New England city. Down in the heart of town his minister father was leading his church in the erection of a new building.

For a small boy it was lots of fun to run down the hill with dad and watch the work proceed—first the deep hole with its invitation to mud pies, then the walls and rafters and finally the new church, all smelling of fresh varnish which must not be touched by small fingers.

But neither James nor his father had much chance to enjoy the gleaming white building. Mr. Wright had never been strong. A few months after the dedication services he went away to the town where both he and his wife had grown up to "take a rest"—only instead, the life ebbed out of his weary body. Everybody was kind and sympathetic. James understands that they have placed a bronze tablet in the new church to commemorate his father—only he has never seen it.

When Mr. Wright died his wife was thirty-one, James six, and Roger, his younger brother, only two. James can still remember how young and pretty his mother seemed compared with those of his playmates.

What the little family should do was quite a problem. The natural procedure was to go and live with grandfather in a small town in an eastern state. He had much more of a house than he needed for himself and grandma, and yet the position which he held would hardly permit him to support three other people. "We have a roof over our heads," he remembers hearing his mother say, "but we really do need some money for food and clothes."

One day when he came home from school James found his mother all smiles. "I've gotten a job! They've chosen me to be librarian of the village library!" she exclaimed. "And that will give me some money which will be all ours!"

James goes to a summer conference

James found that it was good fun to have his mother running a library. It was only open for a couple of hours in the afternoon so she still had time to keep house. While she made beds and baked pies mother was always thinking up new ways to persuade people to read books and contriving cute little signs to make the library interesting.

The only trouble with Mrs. Wright's job was that small towns don't pay very much for part-time librarians. But help came from another source—the Board of Ministerial Relief. "Father always took a collection for the old ministers, only I never thought that the Board would ever do us any good," was mother's comment. She filled out some blanks which the state superintendent signed, and after that a check came every quarter. At Christmas there was an extra one, which meant that the little family could have some traffic with Santa Claus, and whenever anything happened, as when the truck struck Roger, there would come a special check from this same Christmas Fund.

Mother always claimed that her salary from the library took care of her while the Ministerial Relief "pension" was for the boys. She hoped that some day they would be able to get along without it so that the money could go for someone who was old and sick, but that time never seemed to come. During the depression grandfather lost his position. For a time he went into business for himself, but that did not work out very well. Finally mother had to take over the house. Instead of mother and the boys living with grandfather, he lived with them.

Meanwhile James and Roger were growing up. James took after his father and persisted in shooting up rather than filling out. Both of the boys did well in school. Whenever there were any prizes around they were quite apt to bring them home. James learned to toot a horn and is now one of the mainstays of the high school band.

This summer James had a new

experience. The church voted to send him as a delegate to the young people's summer conference of their state. And Mrs. Wright remembered that his father had been one of the faculty of this same conference when it was being started seventeen years before! James took his horn along and had a good time.

Next fall James enters college, where he hopes to major in chemistry, while Roger will be in high school.

What would have happened to the Wright family if they had not had those checks from the Board of Ministerial Relief? They would have gotten along somehow, only the chances are that they would not have been able to stay together. For the mother to be in one place and the boys in another would have spoiled everything. Mrs. Wright would have been very lonely without the boys, while James and Roger would have missed much if they had been separated from their still attractive librarian mother.

James and Roger six years ago

This, That, and the Other

Balancing the Board's Budget

A two-year plan for establishing stability in the financing of the work of the American Board, was adopted at the last session of the Prudential Committee of the Board, which met in Boston, October 31–November 1, to survey its work and adopt a budget for the year 1938–39. A budget of $975,068 was finally adopted.

In explaining the plan for securing a stable budget and for the reduction of the present debt of $134,000, Treasurer Harold B. Belcher says:

"We plan to use up to $42,000, if necessary, from the proceeds of sales of unused property on the field and from the Turkish indemnity to balance the 1938–39 budget and an estimated amount of $65,000 from these sources toward the liquidation of the present debt of $134,000.

"The Budget Committee reported that reductions already determined upon will produce an operating budget for 1939–40 which will be balanced by current income. A study is to be made by the Finance Committee of plans to complete the liquidation of the old debt for which $70,000 will still be needed.

"The new budget is the result of the most rigid economies and the determination of the Board to live within its income. The budget adopted does not represent the full scope of work which the Board believes of urgent importance. Therefore, the Prudential Committee approved a contingent list of needs presented by the Secretaries of the Foreign Department, including the appointment of forty new missionaries and new pieces of work, for which support is urgently needed in an amount estimated at $148,100 which cannot be undertaken until additional funds are provided.

"This approved list will be presented to the churches through the Missions Council of the Congregational and Christian churches. As rapidly as these additional and necessary funds are received, the object or missionary designated will be incorporated within the Board's budget, thus providing for the opportunity of necessary expansion and growth of the work on a constantly balanced operating budget."

Exhibition of Hawaiian Art

At the Folk Arts Center, 673 Fifth Avenue, New York City, an exhibition of Hawaiian art will be held for the next two months, opening on November 21. In the objects shown the influence of the early missionaries upon the native art of the island will be shown.

"Tomorrow"

The annual report of the Board of Home Missions bears this prophetic title. In addition to the usual reports it outlines the future plans for the Division of Christian Education and states the probable future developments of the American Missionary Association schools. The pages are enlivened with a collection of new and striking pictures. Those who are curious concerning matters of finance may peruse an unusually detailed statement from the treasurer. This decidedly interesting volume will be sent to anyone who asks for it by either the Missions Council or the Board of Home Missions. A number of copies are also available through the state conference offices.

Dillard in Pictures

Now that the newly planted trees upon its campus have grown a bit, a pictorial number of the Dillard Bulletin has been issued which affords twenty-five glimpses of both the buildings and the life of the University. It may be secured either from the Board of Home Missions at 287 Fourth Avenue, New York City, or Dillard University, New Orleans, Louisiana, by anyone interested.

Dawn at Wai

The subject of it is a group of people coming out of the darker side of the picture into light; the light seems to come from Christ who is standing by himself near the center of the picture. The figure of Christ seems to be transfigured in light; he is holding a child in his arms; in front of him not far away is one of our hospital patients, with his leg swathed in bandages and with a crutch under his arm. And on the other side of Christ is a smaller group of people standing or sitting in the light. The group of people on the darker side of the picture are coming out of the temples and from the river, which is most typical and belongs to Wai. Everyone seems to be drawn toward Christ.

Among the group in the light near Christ is a most inconspicuous figure of a little boy, with a winsome smile on his face. It was copied from a picture of little Theodore, the son of Dr. and Mrs. Beals, who died in 1924. In fact, the mural is a memorial to him.

Even though the whole painting is symbolic, the substance of a vision, it is yet such a realistic picture of the temples, the water, and the people of Wai—"intimate everyday friends" of the missionaries—that it gives a rare incentive to both worship and work.

Winning Confidence

"One of the things which I have been hammering away upon is my pastoral relationships with my people. They were not satisfactory during my first year and a half, partly due to inexperience on my part, and partly due to a vague mistrust that confidences might be violated, a mistrust having its roots in years far past. It has taken much consistent work and patience to overcome this.

"But at last I experience the pastor's thrill of having people in need come to me for help—in the last two days, two young people each trying to save a home, in one of which the father is having an affair with another woman, in another of

[*Continued on page 587*]

Courtesy of the "Springfield Union"

Rev. Frederick H. Bishop of East Longmeadow, Massachusetts, with the help of several members of his church, turns to and harvests the corn crop of George Wheeler, his senior deacon, too ill to handle it himself

In Appreciation of Warren H. Denison

By Frank G. Coffin

Out of the Helderberg Mountains, or more exactly hills, of New York, from the small Huntersland church there came to Starkey Seminary a boy of sixteen, imbued with a desire to serve God and humanity in the largest possible way.

This was Warren Hathaway Denison. His home, his community, and his church were of the type which has supplied the largest number of ministers in all denominations. He sought the best preparation for his work.

Therefore, after graduation at Starkey, he matriculated at Antioch College, an institution of the Christian Church, made notable by the presidency of Horace Mann. There he was graduated with honor, receiving both his A.B. and A.M. from Antioch.

Later the degree of Doctor of Divinity was conferred on him by Elon College. He was ordained a minister in the Christian Church in 1896.

Immediately after his ordination he accepted the pastorate of the Troy, Ohio Church where he remained for ten years. Here he built a sort of "centralized" church, bringing together the strength of several open-country, decadent churches, and adding many other new members from the county-seat city itself.

A splendid new edifice was built, which was, at the time of its erection, the finest church building in the denomination. In this he put into operation an efficiency and financial program characteristic of the emphasis which has given distinction to his work ever since, both in our own church and interdenominationally.

His plans in this field succeeded, perhaps beyond his own expectation, and were the entrance into his wider denominational usefulness. Other successful pastorates followed at Huntington, Indiana and Norfolk, Virginia.

In the first years of his public recognition he was classified as a "missionary enthusiast," as ministers are sometimes indexed according to their predominating interest.

Dr. Denison

The responses of his churches to missionary enterprises justified the classification. This interest and its results thrust him to the fore in the general missionary work of the denomination. He first became secretary, then president, of the Mission Board of the Christian Church, both offices covering a period of twenty-eight years.

He has also been on other denominational boards and enterprises, too numerous to record here, for he has been identified in some way with every important effort in the denomination.

When the Forward Movement of the church was launched in 1918, the logic of experience pointed to Warren Denison as its manager and superintendent. He accepted. The achievements in this field were the greatest of their kind in the history of his denomination. The supervision of the movement was its prime success-producing factor.

While this effort was being concluded J. F. Burnett, of loving memory and long time service in the fellowship, resigned as secretary of the General Convention of the Christian Church. Warren Denison was chosen as his successor, a position which he has filled since 1927.

Later, when the Congregational-Christian Union was effected, he became Assistant Secretary of the General Council. In this capacity his field work throughout our entire church, in the interest of church finance and efficiency, has been a great contribution to our church life.

Warren Denison has always been an interdenominationalist. He was a member of the Commission on Christian Unity of the Christian Church, which made the gesture for union to the Congregationalists, and helped to plan its details.

He has been president of the United Steward Council since 1934 and a factor in a number of interdenominational movements in missions and benevolence.

Warren H. Denison has never sought the numerous honors which have come to him. He has always been willing to accept any work, no matter how humble, at the will of his brethren with such salary as they attached to it.

His persistent industry, capacity for details, unique emphasis, careful judgment, self-control, and complete consecration have made him a valuable official of the church for over twenty years. Few men have tied them to the serious side of life more resolutely than has he.

Camera News

By Dorothy P. Cushing

AN APPRECIATED SERVICE

(*Above*) The Mission Library at Dansalan, Mindanao, Philippine Islands, serves as an educational feature for many. Among these bright faced young men are some from the Army Training Camp. It looks like the most popular spot in town from this photograph.

BOYS WILL BE BOYS

Before classes in the morning and at noon the boys in American College at Tarsus, Turkey, play marbles, horse shoes, and indulge, as on the *left*, in impromptu hand wrestling. They go strong for organized games, also, says our photographer, John W. Scott of the faculty.

STUDY THESE FACES

(*Lower left*) part of a group of Moro women and boys and girls who have been cared for by the nurse at the mission, in Dansalan, Mindanao, Philippine Islands. We really think the little fellow, third from the left end in the rear row is only saluting!

FUTURE EDITOR

(*Right*) busy on the press at American College, Tarsus, Turkey, this student helper is learning by doing. It is the only printing press in Tarsus, says John W. Scott and does yeoman service in turning out handbills, letter heads, tickets, etc., for the school.

Foreign Flashes

• *ONE OF THESE LITTLE ONES*

The siren screamed. Six bombing planes zoomed overhead. Soon came the thundering crash of exploding bombs. Frightened children in the Union Kindergarten Training School, Foochow, China, crowded crying about Miss Eunice E. Smith, teacher, daughter of Rev. Edward H. Smith. "Hold teacher's hand and you will be safe," said the panic-stricken mothers and amahs. But one Christian mother smiled at Miss Smith and said calmly, "We are not going to be afraid. God will take care of us." And He did—that time. Since this message came Foochow and many other parts of China have been bombed again and again with frightful slaughter of the innocents.

• *OUR POUND OF FLESH*

The United States' share in Japan's imports of essentials for war preparations is said by Senator James P. Pope to be as follows (1937 figures): "Copper 92.9; automobiles and parts 91.2; all oil 60.5; pig iron 41.6; other iron 59.7; machinery and engines 48.5; zinc 20.4." Yet, Senator Pope adds, 95 to 99 per cent of the American people keenly feel the invasion of China by Japan. An English author in China says that Britain and America could stop the war in a week if they would only get together.

• *KAGAWA OF JAPAN PRAYS*

"O God, our Father, we beseech Thee for peace in the East. Bring to an end the present agony of conflict. Cause us to renounce the error of depending on brute force and militarism for ultimate solutions. That peace through love is the only way to ultimate victory—make this clear to all souls. Teach the Japanese nation that its one and only way to make a contribution to the world is through the Cross. Reveal this fundamental truth, not only to Japan but to Europe, to America and to the whole world. Amen."

• *WHAT IS KAGAWA DOING?*

So many times this question is asked. Miss Helen Topping, his secretary, says he is pushing on in his meetings, baptizing and gaining hearings. He was the only Japanese Christian leader, she declares, who refused to sign a statement which said the fighting in China was a war of self-defense. He asks a new question, along with the old ones, of his converts: "Are you ready to endure any amount of persecution for your faith?"

• *PAGE WALTER WINCHELL*

Champion word-coiner Winchell might be interested in a new phrase used in war-torn China to describe Madame Chiang Kai-shek's War Orphans. Now they just say, "Madame's WARPHANS," or just WARPHANS. More than a million children have lost their parents. A government bulletin announces that they are "looking to the Christians to take a leading part in receiving these children *and training them for the future China.*" The report adds, "This new day has not found the Church asleep."

• *GRACE NOTES*

India loves a story in song. Her "bhajan bands," or, singing bands, are famous. Rev. Emmons E. White of Manamadura is becoming highly proficient in delivering musical sermons. He sees in this a direct approach to the heart of India, so he studies with an Indian teacher and now knows several songs. "You should see me," he reports, "beating time with my hands and shaking my head to get in all the quavers of the grace notes." He sings them, of course, in Tamil. He finds the Hindus are "very, very receptive to Jesus and His teachings."

• *JUVENILE DELINQUENCY*

is a pressing problem among non-European youth in South Africa, Johannesburg. At the suggestion of Dr. Phillips the Johannesburg Rotary Club prepared a conference on the subject sponsored by the Johannesburg

City Council and helped by the Union Government. As speakers on racial questions before white groups, and on sex hygiene and kindred subjects to black groups, both Dr. and Mrs. Phillips are in great demand. Sex hygiene is a highly important matter among the native people in the city because since coming there they have lost their old tribal systems of restraint and have acquired no new standards to take their place.

• *UNION IN MEDICAL WORK*

History in medical missions was made when in June twelve missionary societies of North America established the Christian Medical Council for Overseas Work and elected Dr. Edward H. Hume as Director. The Council hopes to raise the standard of medical work around the world by informing missionaries about what is going on in the field of medicine. It plans to develop a network of hospitals and medical schools where furloughed missionaries can renew their professional strength. It desires to study ways of better relating medical work to the churches, government health programs and national medicine in the various lands.

• *SOMETHING TO PONDER*

Dr. Ambedkar, leader of India's Untouchables, has said that there are only two figures that attract him for his people who have renounced Hinduism—Christ and Buddha. But he states that he is not attracted to Christianity as practised by Western countries, for to him the different denominations seem like a caste system!

• *THE RED BADGE OF COURAGE*

A young Chinese nurse came back from working in a clinic in a much bombed area. Her hands were shaking. She was completely unnerved. The next time her colleagues said: "Don't go today." She smiled and replied: "My Bible today said in my reading, 'I will fear no evil while Thou art with me.' " She went.

• *WHAT OUR MISSIONARIES SAY*

A whole issue of the HERALD could be devoted to what our China missionaries say about the opportunity today for Christianity in China, but here are just a few sentences: *"Tell the church at home that this is the time to strengthen our work,"* Miss Alice C. Reed, Tehchow, reporting on increased religious interest among the students. *"Never did the foreign missionary—especially the American missionary—stand higher in the estimation of the Chinese people and the Chinese Government than now,"* A. T. Steele, newspaper correspondent. *"We are not discouraged, we are needed, and we still believe in the coming of the Kingdom of God some day,"* Rev. Harry S. Martin, Tunghsien, after visiting the desolated villages, burned by the military, outside of his city. Commenting on the "sturdy and growing faith of the Christians in Lintsing, Miss Lucia E. Lyons adds, *"I know you are all remembering them in your prayers. They are counting on that."*

• *THAT BLOOD RED PATH*

When last Rev. George W. Shepherd wrote from Hankow, China, his letter reaching Boston the day before the Japanese took that city, he tells of how the New Life Movement has been training Rural Service teams to go into the villages and teach first aid so that the people can do something for themselves after terrific bombings. "The blood red path of war leads from the firing line to our very door," he wrote. "The least we can do is help those who suffer. As the fury of war rolls relentlessly over the countryside the Mission hospitals carry on to the very last."

• *ONE WHO ASKS HELP*

A Chinese pastor, "somewhere in occupied China," writes on his last piece of paper asking for aid. His church and parsonage "by the grace of God" remain intact although 95 per cent of the city buildings were burned. The church people, scattered to the country for safety, come back Sundays to worship. "My wife and I, an elderly couple trusting in the Lord," writes the minister " . . . have decided not to flee from here but to partake of the sweet and the bitter along with the refugees." He has not a cent of cash and asks for enough to save his own family and provide a little food for the refugees that pass through.

HOW THE KINGDOM GROWS

Victoria Ngidi, student at Inanda Seminary, South Africa, saw a need in Kwashaka, not far from her home. "They should have a Sunday School," she said.

So with Miss Mary A. Beals, Miss Agnes A. Wood, teachers at Inanda, and four other students, including Muriel Ngidi, her sister, they started out one fine spring Sunday. Reaching the designated spot they found apparently only a field and a tree (*above*). Then an old deacon appeared, and rang the church bell by striking an iron rail suspended from a limb. Like magic children popped out from everywhere!

Victoria taught the girls (*above*) and Alvina Gwala the boys (*left*). They all listened intently—gazed rapt at lesson cards. "Would you like Sunday School regularly?" asked Miss Wood. "YES!" they replied enthusiastically. Seated with the boys is Miss Wood. In white blouse is Muriel, and in dark coat, smiling, is Alvina.

The trip to and from Kwashaka took on the aspects of a triumphal journey as friends and strangers gathered at spots to welcome the visitors. Then back home to Inanda (*lower left*) with Miss Wood in front on Andy, and Miss Beals trying to "shoot" the party by focusing her camera between the ears of Dick, her horse. "If this newly organized Sunday School carries on it will be possible to obtain a site and erect a church building," writes Miss Beals.

OH, PARDON US, BUT THIS ELEPHANT

at the right just pushed in from Aruppukottai, India, with the Dudley children, Winston, Constance, Bobby and Richard on its back. It's a temple elephant and part of a New Year's Day parade.

Finlandia!

A Commemorative Medal and a Letter*

SUOMI-SEURA R.Y.
HELSINKI
FREDRIKINKATU 29 A 1
PUH. 35 848

October 10, 1938.

The National Council of Congregational Churches,
Mr. Roger W. Babson, Moderator,
Babson Park, Massachusetts,
U. S. A.

Gentlemen:

When several American Finnish members of your Congregational Church visited Finland, their native country, over a year ago, we learned with pleasure of the energy and sacrifice with which your Congregational Church has endeavored to further and support their religious and ethical advancement.

We, as a semi-official Finnish organization, whose purpose is to represent Finland among emigrated Finns into foreign lands and toward their new homelands, wish to express our gratitude and sincerely offer our thanks to The National Council of Congregational Churches.

We respectfully send to the Council, as a token of esteem, a Tri-Centennial memorial medal, our Republic's commemoration to the Finnish pioneer's participation of permanently settling the Delaware Valley. Hoping that it will be-speak to you of that seriousness and industriousness, springing from life's high aspirations, with which our nationals were imbued in taking part in the building of America in its early days.

Please accept our respects and best regards.

Yours very truly,

SUOMI-SEURA R.Y.

K. T. Jutila

Prof. K. T. Jutila, Chairman.

Rafael Engelberg

Dr. R. Engleberg, Secretary.

*Sent to the Herald by the office of the General Council in New York.

Personnel of the Boards

Elizabeth Halsey

ELIZABETH SCHELLENGER HALSEY, of East Orange, New Jersey, has sailed for South Africa where she will teach Home Economics in Inanda Seminary for a term of three years. She took her Bachelor of Science degree at Teachers College, Columbia University; studied a year at the New York School of Interior Decorating and a year at the Virginia Polytechnic Institute, specializing in Home Economics and Nutrition; and took summer courses at the New York School of Dietetics.

She has had experience as a teacher in the Nurses' Training School of the Englewood Hospital and at the Shippen School for Girls in Lancaster, Pennsylvania, and has had dietetic work in the Augusta, Maine General Hospital of which her aunt Miss Elizabeth Selden is Superintendent. Her sister, Mrs. Theodore M. Wurts, is the wife of a mining engineer in Johannesburg, South Africa.

• • •

A Commissioning

DR. AND MRS. ROBERT MCCURDY KENNEDY, who have been appointed missionaries of the American Board in Ceylon, where Dr. Kennedy will serve both the hospital for men at Manepay and the hospital for women at Inuvil, were commissioned Sunday morning, October 16, in the Congregational Church of Champaign, Illinois.

The pastor of the church, Rev. Melville T. Kennedy, is the father of Dr. Robert, and himself served for over a dozen years in India as a Y.M.C.A. Secretary. The son spent his early childhood in Calcutta and studied at the School for Missionary Children in Kodaikanal before coming to this country, studying at Carleton College and graduating from the University of Illinois and Northwestern University Medical School.

The address of the service was made by Rev. James M. Hess, Professor of English Literature at American College, Madura, India. The Commission was given by Dr. Theodore C. Hume, member of the famous India Hume family, member of the Prudential Committee of the American Board, pastor of the New England Church, Chicago. The prayer of consecration was offered by Rev. Melville Kennedy.

Dr. Robert Kennedy has been doing research at clinics in Northwestern the past few months and preparing for examinations one of which will be an examination in England in order to receive a British license permitting him to practice in India or Ceylon.

• • •

Dr. Veazie Markham

DR. AND MRS. H. VEAZIE MARKHAM have arrived for their furlough from Dondi of the West Africa Mission where the doctor has had charge of the Sara Hurd Scott Memorial Hospital which is under the coöperative management of the American Board and the Canadian Board. It is not a large hospital, only twenty-seven beds, but 66,727 treatments were given in its out-patient department the past year; it trained dispensers and sent them to eleven outlying dispensaries, where they gave 44,349 treatments; it conducted a training class for ten women and eight men nurses and gave instruction to thirty-one of the students in Currie Institute, Dondi, who were specializing in nursing. Dr. Markham also supervises a leper camp down the hill and across a little stream. When one is discharged as an arrested case and the news gets about, others brave the banishment it means to enter the camp. There are not so many in that part of the country, and the hospital concerns itself more with tuberculosis, feeling it has a special mission to combat this disease which is steadily increasing because of lack of proper food and clothing and crowded, unventilated houses. Such patients are kept in a little adobe ward some distance from the hospital proper.

Our readers will have noted in our August CAMERA NEWS a picture of Dr. Markham and Nurse Mary Thomas in a village street (the foreign lady between them is the wife of Major Swaddling who had been cared for by them during an illness). There was another picture of them in the June CAMERA NEWS.

Dr. Markham, born in Massachusetts, graduated from Washburn College in Kansas, and took his M.D. from Washington University in Missouri. He was with the A.E.F. in France a year. Dr. R. Finney Markham, formerly of Aleppo College, Near East Mission, who this year became head of the Education Department, Washburn College, is his brother. Mrs. Markham, as Vivian Horsfield, born in Kansas, also attended Washburn College, and received her R.N. degree from Washington University, but her B.A. from Wesleyan University, Ohio. She was public health nurse in Detroit during Dr. Markham's interneship there.

William McKnight

REV. AND MRS. WILLIAM Q. MCKNIGHT of the American Board's Japan Mission have the past year inaugurated a new venture in mission strategy in rural areas. They have started a Christian farm at Nakatsuyama as a center for missionary influence. As a result of the venture, last Christmas with its celebrations afforded them the first signal opportunity when some seven hundred people gathered in the nearby church. Since then they have had a pretty constant stream of callers wishing to see the new people and the new house.

The neighbors have been exceedingly friendly. The children and young people are being organized into regular groups, among which is a Sunday school with an attendance of sixty; ten or twelve young men have come to regular Bible class meetings; one meeting for farmers brought fifteen of the leading farmers. They have as their associate Mr. Mori, a fine Christian man who knows farming well and is just as keen for direct Christian work. A fine first crop of rice was harvested and a variety of other farm produce.

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Missionary Authors

DR. CLIFFORD G. MANSHARDT, Director of the Nagpada Neighborhood House in Bombay, India, has edited two symposiums recently published in India. One commemorates the coming of age of the Society for the Protection of Children in Western India and is entitled *The Child in India.* Chapters on the dependent child, the delinquent child, behavior problems in childhood, changing objectives in Indian schools, maternal welfare, and others, are contributed by Indians—with two exceptions—whose vocation qualifies them to speak with authority on their topics. The other symposium is *Some Social Services of the Government of Bombay,* and its authors write out of a full experience of the public health program, the medical department, factory law, workmen's compensation, industrial housing, etc. Dr. Alden Clark is reviewing both books for the HERALD.

Rev. George D. Wilder and Rev. Hugh W. Hubbard have prepared *Birds of Northeastern China,* published this year by the Peking *Natural History Bulletin* as handbook No. 6. It is profusely illustrated with drawings by Mrs. Wilder, Li Chu-nung and Richard Mather. The two authors some years ago prepared a *List of the Birds of Chihli Province;* this book is a practical guide based on studies made chiefly in Hopei Province. It is in English, but with the common name and book name of each bird in Chinese characters followed by the phonetic English rendering. The calls of many of these birds are given in musical notation. Typography of this 700-page volume is very clear and readable.

Dr. Pauline Jeffery, daughter of missionaries of the Board and herself also a missionary, not now in active service, has written and Revell published in October, *Dr. Ida: India.* This is the life story of Ida S. Scudder, President of the Medical College for Women in Vellore, India, member of the famous missionary family of Scudders, recipient of many honors, the latest one being the Kaiser-i-Hind Gold Medal. The title of the book is appropriate in that a letter sent from the United States addressed simply "Dr. Ida, India" reached its destination. This beautifully illustrated book is reviewed in this number of the HERALD.

Rev. Ernest Pye, formerly of the Near East Mission, has written the experiences of Bedros M. Sharian in *Prisoner of War 31,163.* Mr. Sharian was in the British Expeditionary Force, and his journal was the major source-document for the book. Reviewed in this number.

Lucia Lyons

MISS LUCIA EDITH LYONS, now on furlough from Tehsien, China, in her last letter from the field wanted to be twins. She had been attending the annual meeting of the North China Mission and stayed on for a three-week lay training class in Lintsing, where among other subjects studied were the management of the local church, the Christianizing of the home and the religious education of children. In connection with this last a daily vacation Bible school was carried on, as a practice school and as a chance for the children who had had no school to go to for months. Miss Lyons' presence there was the one thing that made it possible for Miss Huang to carry it on.

She would have liked, too, to start up in a small way the rug-making industry which Miss Murphy had run when the missionaries still occupied Lintsing field—for people were in such need. The evangelistic staff and the country churches themselves had carried on wonderfully all the difficult months; she was deeply impressed by the steadfast and growing faith of the Chinese Christians.

Miss Lyons will have much to say as she addresses the churches in this country about her recent experiences in China, and the little stories of the people she has sent us and which have been used in this magazine or in other ways are proof of her ability to make her talks vivid.

Miss Lyons' grandparents were American Board missionaries to the Hawaiian Islands and she lived there for some years and attended Oahu College, but received her degree from the University of Michigan. At present she is with her brother in Madison, Wisconsin.

• • •

Dwight Learned

REV. DWIGHT WHITNEY LEARNED, missionary for fifty-three years in Japan, celebrated on

October 12 in Claremont, California his ninetieth birthday.

"Retired, but not tired of life," he remarked.

When he went to Japan in 1875 he found Doshisha University in its formative stage, with a single building, no definite course of study, no equipment, and but one other teacher beside himself. He remained with the school until his retirement ten years ago, taking only three furloughs; introduced theological and political courses, and wrote as textbooks a church history, a book on political economy and a ten-volume commentary on the New Testament. These have gone into two or three editions and are still in use, the plates being recast after the originals had been destroyed in the great earthquake of 1923.

Mr. and Mrs. Franklin Warner held a birthday reception at their home for Dr. Learned and for Dr. Susan Annette Searle who had passed her eightieth birthday on the 11th, and who had been for forty-six years connected with Kobe College, Japan, and for many years its president. She helped to introduce college courses into what at that time was a high school. The most prized message of all she received on her birthday was one that came from the faculty, student body and alumnae of the College. Retiring in 1929, she went back to Japan in 1934 to take part in the dedication of the new campus outside of the city of Kobe. She is an alumna of Wellesley College and taught two years at Carleton College. Dr. Learned is an alumnus of Yale and acquired his Ph.D. there. He and Mrs. Learned—Florence Rehard, a pupil of his at Thayer College, Missouri—were the first guests in the Kobe school building and dormitory on their arrival in Japan. The principal of the school was his aunt, Eliza Talcott.

Dr. Learned was 90 on October 12. He, with Mrs. Learned accommodated the photographer at the celebration in Claremont. These veterans from Japan have been married over 62 years. Banzai!

Ethel Putney

ETHEL WINCH PUTNEY is now on furlough from her work in the American Academy for Girls in Scutari, Turkey. There were 170 girls in the school of whom 70 were boarders. The freshmen were many of them only eleven or twelve years old, as girls are being sent to school at an earlier age than formerly. "When such a child is from . . . some distant place we appreciate how great a trust it is, for the family tie among the Turkish people is very strong," reports the Principal, Jessie Martin.

"The demand for education in Turkey is increasingly so great that, although the government builds many new schools each year and trains new teachers, still the need is not met. This is one reason why the enrollment in all our schools has been appreciably more in the last two years. Other reasons are that we can give more individual attention to each pupil and to the training of character, in addition to a good course in English, which at present is one of the popular languages in the country."

"The greatest uplift and reward for a teacher is the unexpected transformation in some pupil or the performance of some kindly deed that requires sacrifice." A number of such instances are recounted. "This is enough to show that imperceptibly through the years, like the constant dropping of water on a stone, a change is taking place in the life of each girl, and that even the most hopeless case is imbibing some of the ideals we are trying to instill."

If the school had more classroom space the enrollment could be increased up to 200, and that would ensure the school's being entirely self-supporting in two or three years.

Ethel Putney is a Wellesley Hills woman and a Wellesley College alumna. She studied at Berlin University in Germany for a year, and received her M.A. from Columbia University. After her mother's death in 1914 she applied for appointment to Turkey. War conditions prevented her entering Turkey, so she went to Cairo and did Red Cross work in the huge camp of Armenian refugees until 1919 when she went to Istanbul and joined the staff of the Gedik Pasha School, a day school for boys and girls which had been started in 1886, and of which she became Principal. It did a fine work, but when "something had to go" in 1933 it was felt that the something must be one of the two schools in the metropolis, and Gedik Pasha was closed down, though technically it was voted to merge it with the Scutari school.

Miss Putney has been right along in active correspondence with the Wellesley Hills church. She will probably do a great deal of speaking on the subject of Turkish progress, education and evangelism.

WILLIAM W. LEETE, formerly a secretary of the Church Building Society, is still hale and hearty at the age of 84. During the last six months he has journeyed up and down the Atlantic Coast from New England to Florida taking pictures of all the Huguenot settlements. Out of these he has made an illustrated lecture which he is glad to give in our churches.

• • •

REV. AND MRS. O. J. TIEDE, formerly of the Zion Church of Portland, Oregon, sailed for Brazil on Oct. 21 for a six-year term of service. Mr. Tiede will be superintendent of the German Congregational churches. It is expected that he will make his headquarters at Porto Alegre, which is in the southern portion of Brazil.

• • •

REV. THOMAS NOWELL, for fourteen years pastor at Waubay, South Dakota, has accepted a call to Bryant, South Dakota.

• • •

REV. GEORGE D. JENKINS of Lusk, Wyoming, has been called to the church at Chamberlain, South Dakota.

This, That and The Other

[*Continued from page 577*]

which the father is just being released from prison.

"And although there were no marriages (with one exception) for many a month (there being no great number of young people in our church who are of marriageable age) on a recent Sunday I united two couples. The joy of it is that such marriages represent a sacred event, preceded by real conversations preparatory for marriage; such an event takes the place of what is very common here—very, very common, in fact—the young people in question leaving without previous

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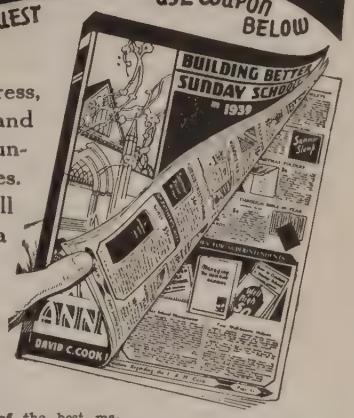

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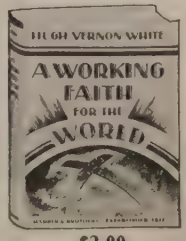

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announcement and being married away from home by a justice of the peace or by a minister whom they have never seen before.

"And now we can follow these couples with pastoral care and concern. Such results are very slow in coming; however, in them, the future of a church is wrapped for I must have the confidence and loyalty of a younger group of men before this church becomes an independent and self-sustaining church, which it must become." (From a young home missionary.)

The Chronicle

FURLOUGHS AUTHORIZED

Professor and Mrs. Stanley D. Wilson of the North China Mission, beginning in July, 1939.

Miss Esther L. Hibbard of the Japan Mission, beginning in the spring of 1939.

Miss L. Lillian Picken of the Marathi Mission, beginning in 1939.

Miss Gertrude Harris of the Marathi Mission, beginning in the spring of 1939.

Miss Lucille E. Day of the Marathi Mission, beginning in the spring of 1939.

Miss Ruth C. Cowles of the South Africa Mission, beginning during the first half of 1939.

Mrs. Walter F. Hume of the Marathi Mission, beginning in the summer of 1939.

Mrs. Joseph L. Moulton of the Marathi Mission, beginning in 1939.

SAILED FOR THE FIELD

Rev. and Mrs. Henry A. Stick, from New York, October 8, returning to the South Africa Mission.

Rev. and Mrs. Carl R. Dille, from Boston, October 16, joining the West Central Africa Mission.

Miss Lauretta A. Dibble, from Boston, October 16, returning to the West Central Africa Mission.

Mrs. Harold W. Robinson, from Los Angeles, October 17, returning to the North China Mission.

Mrs. Elmer W. Galt, from San Francisco, October 20, returning to the North China Mission.

Dr. Charis Gould from New York, December 2, returning to Ryder Memorial Hospital, Puerto Rico.

ARRIVALS ON THE FIELD

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South Rhodesia, in September, joining the East Africa Mission.

Miss C. Grace Towner, at Tarsus, Turkey, September 23, returning to the Near East Mission; Mr. John K. Stene, joining the staff of the American College.

ARRIVALS FROM THE FIELD

Miss Ethel W. Putney of Istanbul, Turkey, in Boston, October 9.

Mr. Guy A. Thelin of Foochow, China, in Boston, October 25.

DEATHS

Mr. James Hyslop, formerly professor in the theological department of Talladega College, at Lebanon, Missouri, October 5.

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Mrs. Orramel H. Gulick, missionary of the American Board 1871–1894, in Honolulu, October 9, at the age of 105.

Lowell E. Jepson, a Life Member of the American Board, October 29, in Minneapolis.

Judge Epaphroditus Peck of Hartford, Conn., Corporate Member-at-Large of the American Board since 1921, October 29.

Mrs. Malcolm Dana, in Boston, on October 30.

Mr. Charles S. Bates, member of the Prudential Committee of the American Board 1917–1926, November 4, in Melrose, Mass.

Elinor Pedley Pope, daughter of Mrs. Hilton Pedley, formerly of the Japan Mission, November 10, in Boston.

Donald, son of Rev. and Mrs. Clarence S. Gillett of the Japan Commission, November 17, in Tokyo.

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Since the consolidation, the Woman's Boards listed below continue as holding companies in order to care for funds which cannot be lega transferred and to receive legacies written in name of these organizations.

Woman's Board of Missions, incorporated Massachusetts, 1869. Frederick A. Gaskins, Treasurer, S. Emma Keith, Assistant Treasurer, 14 Beacon St., Boston.

Woman's Board of Missions of the Interi incorporated in Illinois, 1873. Mrs. W. T. Hughe Treasurer, 19 So. La Salle St., Chicago.

Woman's Board of Missions for the Pacif incorporated in California, 1877, Mrs. W. C. Bla dale, Treasurer, 2514 College Ave., Berkeley, C

THE BOARD OF HOME MISSIONS OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

Rev. Hugh Elmer Brown, *President*
Rev. William F. Frazier, *Executive Vice-President* William T. Boult, *Treasurer*
General Offices, 287 Fourth Avenue, New York City

THE CHURCH EXTENSION DIVISION

Strengthens the religious life of needy areas in the West and South and among Negro and Foreign-speaking churches through the maintenance of home missionary pastors and the provisions of a variety of means of spiritual stimulation; assists congregations throughout the country in the securing of churches and parsonages.

Rev. Ernest M. Halliday, General Secretary
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DIVISION OF CHRISTIAN EDUCATION

14 Beacon Street, Boston, Mass.

Seeks to lift the life of local churches throughout the country to higher levels by providing expert guidance and effective programs in the fields of Children's Work, Young Peoples and Student Work, Leadership Education, World Fellowship and Adult Education.

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THE AMERICAN MISSIONARY ASSOCIATION DIVISION

Maintains ties of fellowship with the disadvantaged groups in our country through the support of schools, colleges, hospitals and agencies for adult education among the Negroes, Indians, Southern Highlanders and Puerto Ricans.

Rev. Fred L. Brownlee, General Secretary

THE MINISTERIAL RELIEF DIVISION

Affords some measure of security to the ministry of our churches by making grants to aged and disabled ministers and their widows and orphans.

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11 Whitney Avenue, New Haven, Conn.

Endeavors to inspire the men of our churches to Christian service and to promote their fellowship in effective work or the local parish, the district association, the state conference and our national organizations.

Donald A. Adams, Chairman

THE PILGRIM PRESS DIVISION

14 Beacon Street, Boston, Mass.
19 South La Salle Street, Chicago, Ill.

Publishes textbooks and periodicals in the fiel of religious education; supplies pastors and churche with books and other accessories such as collecti envelopes, bulletin boards, vestments, etc.

Sidney A. Weston, General Secretary

THE PROMOTION AND MISSIONARY EDUCATION DIVISION

Undertakes to awaken in our churches an intell gent concern for the spiritual needs of the Unite States and to inform our constituency of the activi ties of the Board of Home Missions.

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MISSIONS COUNCIL OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

14 Beacon St., Boston, Mass. 287 Fourth Ave., New York City 19 So. La Salle St., Chicago

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The Missions Council is constituted by the Prudential Committee of the American Board and the Board of Directors of the Board of Home Missions under authority of the General Council to effect a unified program of missionary education and promotion. Its Cabinet is composed of Rev. Fred Field Goodsell, Executive Vice-President of the American Board; Rev. William F. Frazier, Executive Vice-President of the Board of Home Missions; Rev. Charle C. Burger, St. Louis, Missouri, representing the Conference of State Superin tendents, Mrs. W. H. Medlicott and Rev. Leonard M. Outerbridge, Chairman. Its Joint Staff includes personnel of the promotional units of both Boards.

The Missions Council is the "official body for each of the Missionary Societies for the purpose of disseminating information, cultivating interest and procurin funds." For literature, educational plans, slides, speakers and information address the Missions Council at 287 Fourth Avenue, New York, or 14 Beacon Street Boston, or 19 South La Salle Street, Chicago.

PENSION BOARDS

Rev. Charles S. Mills, *President* Rev. Lewis T. Reed, *Secretary* William T. Boult, *Treasurer*
General Offices, 287 Fourth Avenue, New York City

The Annuity Fund for Congregational Ministers is a scientific contributory plan by which a minister may safeguard his age and provide incidental benefits for himself in the event of disability, and for the family in case of his untimely death. Membership, December 31, 1937, 3,321. Assets, $6,960,322.

Retirement Fund for Lay Workers provides annuity benefits for lay workers in Congregational churches, colleges, societies and other institutions, on a contributory basis. Membership, December 31, 1937, 504. Assets $267,094.

The Pilgrim Memorial Fund is a permanen foundation for the Annuity Fund, held in trust b the Corporation for the General Council. Th income supplements the minister's annual pay ments toward annuity benefits. Net collections December 31, 1937, $5,035,503.

THE COUNCIL FOR SOCIAL ACTION

287 Fourth Avenue, New York 5757 University Avenue, Chicago

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